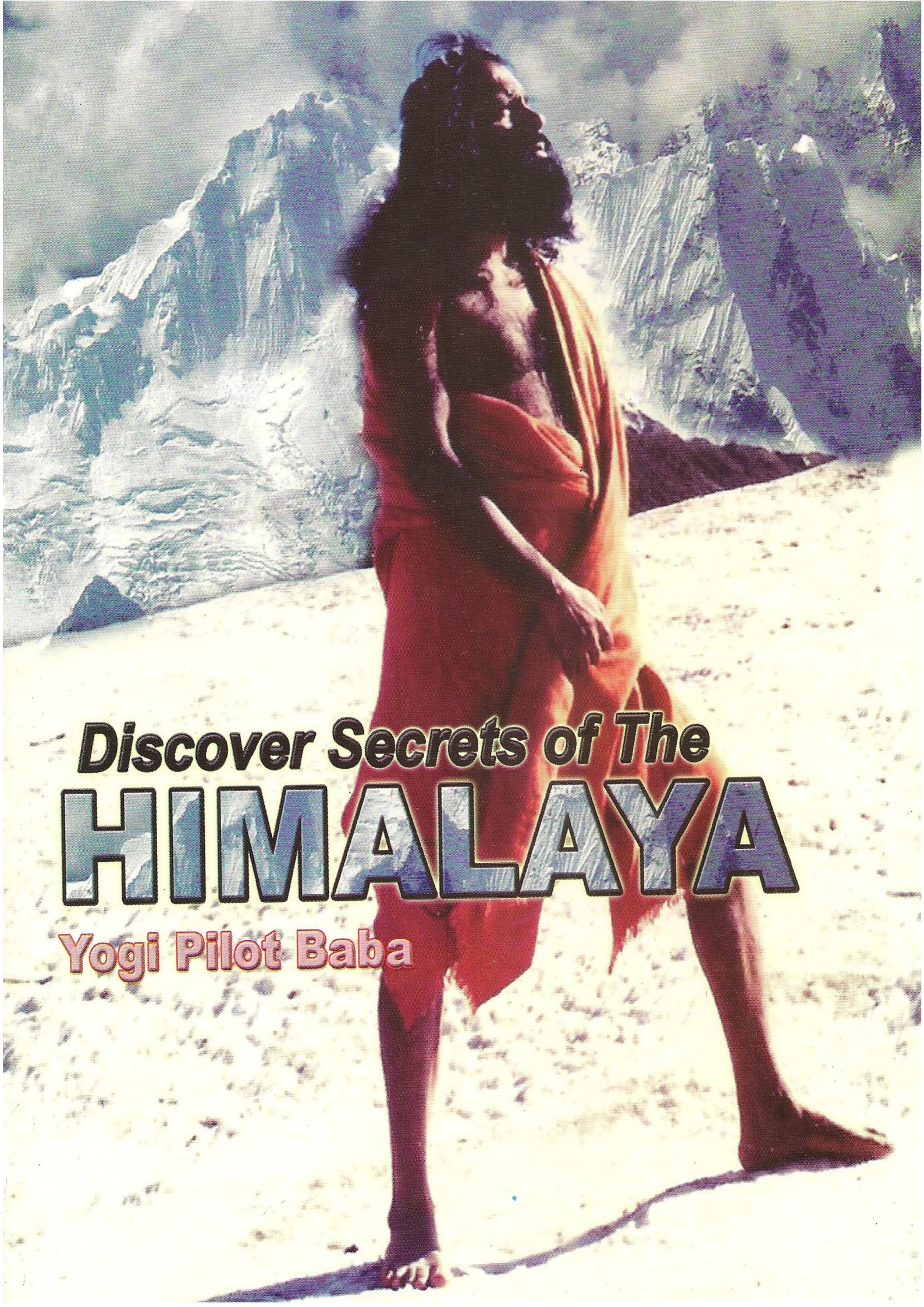

Discover Secrets of The HIMALAYA

Yogi Pilot Baba

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Yogi Pilot Baba

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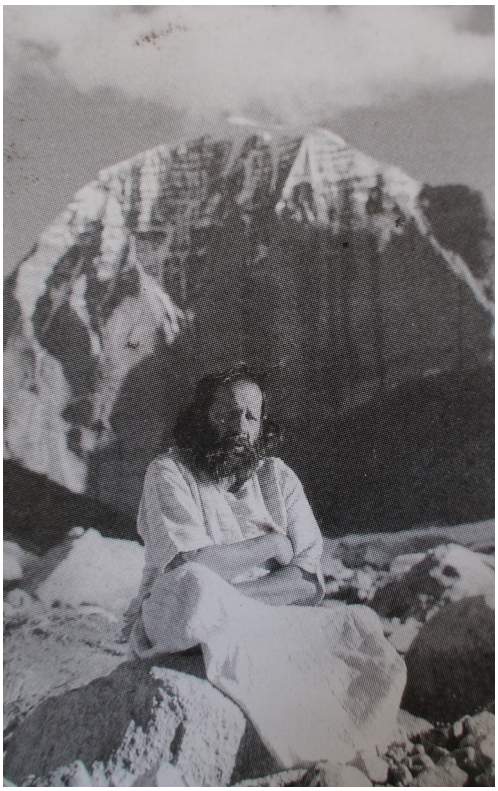

Dedicated to

All the brothers and sisters of the world
Who are in search of something
or
who are making efforts
to achieve something

- Pilot Baba

A WORD ABOUT REVISED EDITION

It has been a privilege for me to be presenting this second edition of 'Himalaya Unveils Mystery'. The original script is has been compiled in two volumes. These are **'Unveils Mystery of Himalaya'** as volume I and **'Discover Secrets of Himalaya'** as volume II. Both these volumes contain the graphic description of Pujya Babaji's Sadhana and travel in deep Himalayas for many years.

The name of Revered Gurudeva, Param Pujya Rajrishi Kapil Advait (Mahayogi Pilot Baba) brings blessings, hope, encouragement and guidance to millions of his devotees and disciples all over the world. These volumes are a record of his 'Real time experiences' with the gross and the subtle worlds. To many, some of the contents will appear to be unbelievable. If some one had the perseverance and the courage to follow the teachings-similar experiences can be achieved. The blessings of a realized 'Master' always help one on the path of 'self'.

These two volumes have 'something' for everyone. Reading these volumes, the flame of spirituality in some, will become a raging fire. Those who are already in Sadhna, will be impelled to make greater effort to reach their ultimate goal. All those, who are not in active Sadhana, will find an excellent and logical description of all that is called as 'Mystique'. All those who are looking for a 'real time spiritual adventure', will find plenty of it in these volume. As such, every reader will find himself to be richer in many ways. These volumes will open the vistas of comprehension in the human mind and one would never be the same again.

These books are being reprinted in it's enlarged edition in two volumes, due to the persistent demand for the same. In these volume, some of the rare photographs have been added, as also the glossary has been enlarged. The sequential study of both the volumes will cultivate a desire in your psyche to gain the knowledge of "Himalayan Siddhas."

May the blessings of Pujya Gurudeva be on everyone and may the humanity get motivated to improve their Karma and become better human beings.

Ravindra Sehgal

TRANSLATOR'S NOTE

The **'Himalaya Unveils Mystery'** or The Call of the Himalaya is an English translation of the original in Hindi written by **Mahayogi Kapil t'Advait'**. I have made a humble attempt to render the original text of epic stature in English. The book is written in an autobiographical style and gives an insight into the awakening of spirituality in Pilot Baba's life, and the consequent spiritual experiences. Many queries regarding life, religion, spiritualism, yoga, 'body' and 'soul' have been dealt with great clarity. The philosophical utterances of the lofty souls of the Himalayas and Baba's personal encounters with these celestial beings have elevated the status of the book.

I have tried to do the translation of the 'thoughts' that are expressed in this book in my own words, so that the translated version should not be an apology of the original text. Since this is my maiden attempt at dealing with an enormous task, I cannot claim it to be free from pitfalls. If the readers do come across any, I would request them to pardon me.

The encouraging words and blessings of 'Pilot Baba' enabled me to accomplish this mighty task. I always felt spirited while working on this book. The long hours of writing did not tire me. Perhaps an unknown force gave boost to my energies.

I am thankful to Savitri and others who ceaselessly put the manuscript on computer and assisted me in editing the text. I also thank people at Baba's Panchvati Ashram who cared for us while we worked on the book. How can I forget my friends Ambica & Shashi Mengi, my husband Brijendra and children Abhishek & Mishti for their constant encouragement and love?

I offer my 'Pranam' (respects) at the revered Pilot Baba's feet and seek his blessings.

Neerja Verma

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INTRODUCTION

Time is ever moving. A human being incarnates and disincarnates under the domain of time. Time unifies the soul element with nature and it also disassociates the same from nature. Different life forms and all the elements of nature are subject to time. The time neither stops nor waits for anyone. It does not compromise with anyone. Life and death, harmony and discord - all are treated alike by "Time". An incarnated human being has utilized the time in a useful manner and has embarked upon his voyage of life. The factor of karma stands between man and the time. Karma has Motion. Motion is power. The stagnation is like death. Shiva without Shakti is like Shava (corpse). The creation of man and nature is due to the union of animate and inanimate. In this way, the life began. Everything, which is happening, has been happening and the same will also be happening in future. It is so, because time has always been playing an active role. The combination of time and karma is evident in the creation and annihilation. Karma, motion and the time are integral parts of each other. Despite this, all these have their distinct individuality. By virtue of his capability, man has been able to make all the three congenial to him. Karma is recognizable, time has motion and the motion has direction. Man is endowed with a conscience, meditation, faith, determination and vacillation. The diverse factors of karma, authority, time's imprint, motion, direction and nature's opulence are all manifested in harmony and discord.

Karma has both inspiration and expression. In inspiration, time activates the 'self" towards creativity. In expression, time enlightens you to the creation of 'self' (Swa). The "self" illuminates the consciousness and enlightens the Shivtatva and Bodhitatva in you. It makes you Atmamay (seeped in 'self'), Brahmamaya (seeped in absolute) and there by shapes creativity. The Jagat, Jiva and Ishwar-are all present in this creativity. When the knowledge of Jiva, Jagat and Maya dawns on man, he becomes an evolved human being. The union of man and nature, time and karma, Prakriti and Purush, inspiration and expression - is called yoga. The creation of world depends on expression, which is purely a mental activity. It is not linked to anything, for it has been expressed. Karma is also immersed in activity and is producing the act. It is either integrating or disintegrating everything in the manifested world. Disintegration and creation, attachment and detachment are evident everywhere. Karma alone shapes sanskar and creates Prarabdha. Karma enjoys sanskar and Prarabdha both. Karma inclination is nature's virtue and man's religion. It is represented by mind and moon. Mind is attached to man where as the moon a part of nature. Expression is within the mind and the inspiration springs from mind. Mind forms resolution, as also vacillations - in the inner world, as also in the outer world. Mind and Moon are bound by subtle gravitation. Mind and Moon both have their nucleus. All elements of nature have their gravitational points. All elements have energy and all energies have their nucleus. All the energies have inherent power to expand and constrict within the orbit, as also outside the orbit.

The changes, which occur in moon, also occur in human mind. The Earth is affected by the phases of moon. Similarly moon is influenced by whatever happens on earth. Sun influences the earth and stars. The activities on earth are related to sun, as also influenced by Mars, Venus and Mercury. All these are either in motion or are still in different centers of gravity. All living forms have their nucleus. Shiva is the centre - the focal point. It sometimes disintegrates and emerges as Shav (dead) and Shakti (power). It also integrates - Ishwar, Brahma, God and Allah are all Shiva.

Eternal is centered in the sukshm. The sukshm is in motion. Time, karma, knowledge and motion are always there. The motion is consciousness, light, electricity and flux. The time is the cause, inspiration and expression. The karma is bondage and Moksha is the liberation. Karmic experience along with time and motion conditions of time and direction. The greatest achievement of a human

being is the begets knowledge. This knowledge is subject to the favorable and unfavorable conditions of time and direction. The greatest achievement of a human being is the experience.

Each and every atom of nature is permeated with Shiva. Everything is Brahma. Every element is the domain of Allah, Parmatma or God. State of stagnation and life co-exist in every element. The co-existence of Shava and Shakti can be perceived in everything. In human being, a similar paradox exists. Every human being is Shiva, Brahma, Allah and God. The state of Shav and the awakening of Shakti are present in human beings only. Creation and destruction are occurring simultaneously. Similar phenomenon can be perceived in all stars and planets. Nature is in order. The energy of sun and the darkness of nothingness - the contradiction is apparent in nature.

Man has his own physical attributes i.e. motion, direction, karma and knowledge. Karma is in motion. It either creates or destroys. Man has experience in the form of knowledge and enlightenment. The experience of 'self' reveals the truth in the form of words. The words are either expressed in writing or in speech, which can be understood by others. The truth without inner inspiration cannot become universal. Words are only a medium of expression - which contributes in the creation. Words are subject to change. The truth which is inspired from within and revealed in words gives immense bliss.

The thoughts priced the verbal expression. In the vast sea of human emotions, endless waves of thoughts appear and disappear in between imagination and faith. These thoughts appear and disappear in the case of life and death. The emotions are teeming with thoughts. Both are a function of the motion, consciousness, light and soul. These unfold the mind's attachment, detachment and the tendency towards resolution and vacillation. This flux can be negative or positive - it's inherent virtue. Mind has experiences. It is animated by light and soul. Soul is equianamous, minute and eternal. It can be said that it is Bramha, Ishwar, God and Allah, every thing has a nucleus. The Pinda is a micro representation of Bramhanda (Universe). As such, a man is connected to the physical as well a Bramhanda. Each living form has it's nucleus. Similarly each component of the Srishti has it's own nucleus. At a cosmic level, one will become Brahmamaya, if the soul becomes Atmamaya. Man follows his mind and intellect. These are controlled by his senses. The senses are linked to earth and earth to be linked to sky. Space is connected with Bramhanda (cosmos) and Bramha is linked to micro (sukshm). As such, the micro is the same as the macro and macro is the same as micro. Human being is active inwardly as well outwardly. Micro is within where as the macro is manifested in the outer world. Both are inclined towards Bramha and are immersed in action to reach Bramha. Anything which is in motion is called karma. As such the karma is a man's duty towards his 'self' as also towards the world.

Mind is affected by moon. The moon is affected by earth and earth is affected by the sun. Intellect obeys the mind and the mind is affected by planets. Mind is monitored by ego and is also influenced by sun. In this way it creates, destroys and get in to the situations of harmony and discord. Ego is illuminated by the soul and is affected by the nucleus of the star. Soul is connected with Parmatma. Parmatma is Prakriti and Purush. It is also life and inertia. Parmatma is the chief nucleus from where the entire creation originates and dissolves at the time of annihilation. Destruction and creation are the twin faces of soul. The contradiction does not allow them to become one. The two ends of the galaxy are either creating or destroying. Niharika gives energy to sun. Even the motion of Niharika is towards white void in an ascending arc and black void in a descending arc. Both these voids merge with the ultimate void, which exists in micro as well as macro.

Nucleus is the base. Nucleus has inertia as well as animation. When the process of integration and disintegration takes place in the nucleus, motion and light are born. The integration process is the

union of animate and inanimate, light and darkness. It is the stirring of life in inert things or the flow of light in darkness. All these attach or detach with sanskars and thus assume the shape of Atma (Subtle) or living forms (Jivatma). These move towards the white hole and dark hole, the two directions of life and death. When the phenomenon of disintegration and union occurs, the chain of disintegration is activated which gives birth to more disintegration. In a similar manner, the chain of integration is also affected. The process of creation of sanskar begins from nucleus and sanskar yields to more sanskar and ideas give birth to more ideas. Similarly flux gives birth to more flux.

Each union is the cause of creation. The union generates speed and flux. Flux has energy and the motion has power. Power exudes brilliance. The contact of these creative forces gives shape to elements and the manifested world. The same has all Tanmatra.

All elements are in a certain state and have the potential to unite and disunite. They have positive and negative polarity. Each atom has power and power has electrical energy. The electrical energy has flux. In flux there is speed. In a similar fashion, there is the juxtaposition of negative and positive in awareness. For instance - there is the presence of electron and proton in a neutron. In a similar fashion speed and flux manifest in the human being in the form of Pran Vayu (life energy) and Apan Vayu (destructive energy).

Man and all living forms are affected by the activities in the cosmos. Even their thoughts and actions are influenced by the occurrences in the cosmos. There is an endless race of stars and planets in the cosmos moving in different directions. There is a similar scenario within human being, where the nerves flow towards their in the form of supporting life bacteria or life destroying bacteria. Atoms are colliding respective nucleus. Innumerable microcosmic cells are racing towards their nucleus - by creating an ethereal flow. A similar phenomenon is occurring in human body. Creative and destructive forces in man and nature are alike. This reveals the Yoga of man and nature and the truth of life. Human being has a physical form. All stars and planets too, have forms. Earth, water air - all have forms. The living things dwell in them. Countless microorganisms exist in the human body, which is their cosmos.

There are many centers and points of compromise in the human body. The nucleus of these living forms is in the flux. These living forms are trying to get acquainted with their truth. The humans are also striving to discover their truth with the help of stars and planets as the nucleus. The living forms of other planets have their truth, which is similar to the myriad microorganisms of water, air and fire.

Different living beings and planets have their own worlds. All these have physical forms. All manifested bodies are in a particular state and have temperature and a controlling mechanism. They have speed in their action and have the ability to comprehend. The body of the living forms is a medium, which helps them in comprehending the state, system and experience. It also helps them in expression of the experience.

Body generates the awareness of animate and inanimate - light and darkness. It is through the body that the knowledge of meditation is obtained. Body is of supreme importance and everything else is negligible. Without body, the concept of universe, sky and Ishwar is nonexistent. The Nucleus is within the body and the inward activities spring from the nucleus - The knowledge of senses comes from body. When all the senses are active, the awareness of earth and nucleus is born. In this way, the knowledge of the existence of Ishwar becomes cognizable. Body is the embodiment of ideas. Inner world is also the world of ideas. All actions, like seeing, eating, reading and writing belong to the physical or the external world. Man is linked to the circumstances. The thoughts are also motion

in their own way. The thoughts are revealed as inspiration and expression. All activities are related to human being. The past, present and the future are linked to man. In all, the three different stages, the human body has been assigned an important place. The body makes everything meaningful. I have experienced my existence outside my body, as also, inside the body. The experience of outer world and inner world cannot be achieved without his physical existence. At this stage, man's knowledge is in everything. When man acquires, comprehends and experiences this stage, the 'self' realization dawns. Such a man, when he is steeped in 'self', becomes Brahmamaya and reaches the stage of 'self' realization.

Body acts as an agency through which the Jiva, Jagat, Atma, void and eternity can be experienced. Body is prone to karma or action. Time is motion, determination and vacillation are thoughts. Nucleus is the energy centre. Heart controls and the mind creates. Creation is directed towards 'self' or towards the physical world - namely the internal and the external world. The two are symbolic of creation and destruction. The inner 'self' activates mind, intellect, ego and conscience. In this context, speed or motion has a significant place. In order to attain the world, Jiva takes the help of Atma and thereby becomes Jivatma. Atma incarnates as per the sanskar - the seed which defines the characteristics of the tree. Karmic activities of the body can be attributed to the sanskars. In this way, the soul undergoes the experience of varied stages of Pinda and Bramhanda.

The contribution of nerves in joining the three divisions of human body is of vital importance. Spinal cord, bones, flesh, red and white blood cells, microorganisms etc. - all help in the function of human body. However, without the Panch Vayu all are ineffectual. The air flows in from outside and the light absorbs and releases it. Without light, air is of no use. If the process of union is missing, the light also loses it's value. The sanghat chetna is best illustrated by surrender, yoga and intermingling. In this manner, the freedom of consciousness, importance of nature and sanskar in the form of seed become cognitive and thus begins the process of yoga. Yoga of creation from micro to macro and macro to micro is activated.

Man travels on the path created by nature. The natural process in the body are controlled and involved in karma. These are symbolic of life and death and also the causes of sanskar and Prarabdha. The causes are transformed into action and the universe's idea is hidden in them. Meditation, determination and vacillation, all are caused by natural processes. Sky and body are instrumental in linking the living with the universe in a unique way. Nature is in action. The flow of thoughts is a medium. The sound waves can be deciphered. Body and space have similar energy currents. Countless negative and positive energy currents are constantly flowing in the different organs of the body. When the positive and negative currents flow in the body, the process of monitoring begins in the form of integration and disintegration. This process unfolds the world of experiences to the body and the body obeys the dictates of the mind according to the experiences, which have been unfolded. Similar phenomenon occurs in the stars and planets.

All the experiences of mind are stored in the treasure - namely the intellect. These are used by human mind in the form of science and knowledge. Inner knowledge finds expression in the form of science. In this way, the thoughts of knowledge and science find expression in words and are canalized in the desired direction or in the relevant context. The sound has to have a medium to travel. Both these are are of vital importance. Union is necessary to generate motion in them. Science has converted this into a formula and is making use of this principle in various research projects either for defense or creative purposes. It took shape in the mind as a 'hypotheses' and now we are witnessing it everywhere in the manifested world. Man's science has always been with nature. Motion and Stillness in the organs of nature have enabled man to act, as also, to be still. The Science is an integral part of knowledge. Knowledge is an associate of intellect. Intellect is the

part of inner 'self'. Few elements (Tatva) of the body constitute the inner 'self'. Body is made from nature's different tattvas. The knowledge is 'total' whereas the science is just a part of it. If science alone can be so beneficial, the effectiveness of total knowledge can easily be imagined. Man is undoubtedly the crown of entire creation and has the capacity to do everything. Desire, endeavour, action and determination mould man in conformity with nature and acquaint him crown of entire creation and has the capacity to do everything. Desire, endeavour, with the two states - 'self' and 'Param'. The four processes are based on faith. Yoga imparts strength to faith.

The body helps a man to feel and act. Body is superior to all other man made creations. Body's usefulness can be well gauged, when compared to the other creations of nature. Universe can be felt and understood only through this medium. Living forms, Ishwar and light - all are made comprehensible through body. Physical form or body is therefore of paramount importance. Internal and External worlds are there because of the physical form. Therefore, the protection of body should be of vital importance. If human research fails to protect and preserve the physical form - it is totally futile. The varied researches are the products of the mind and are temporary or transient. In order to make them useful in a permanent way, the protection of the physical form is important. The welfare of society, nation and the world is of secondary importance. Human being can protect the physical form through yoga. His past is present in him in the form of sanskar, his actions have evolved from the present and the future wait's to be united with him.

Human beings - "It is within your power to create your 'self' or to destroy it. Everything else is a medium to live, flow and to act. This is your own truth. I have searched for my own truth. The entire world is on one side and I am alone on the other side. Universal truth cannot be mine. I was in search of my own truth. I did not compromise with the world, society, family and any other individual. I searched for my truth within me. Later on my truth became the universal truth."

You also can search for your own truth. Disintegrate from one place and integrate with another. Break from outside and unite within. Unite the outward man with the inward man. The union of expression and inspiration, mind and intellect, intellect and heart, heart and ego, ego and soul is vital in the search of truth. In this way, you will find your truth and your soul will make you Atmamaya (immersed in soul). After the stage of Atmamaya, you can ascend the stage of Paramatmay (immersed in god). This stage will become the truth of the universe. This truth will finally become the truth of nation, society, family and individual. Don't pursue society. Close your eyes to the world. You must make society; family and the world come to you. You have a family residing within you. First get acquainted with this family. There is a subtle society, nation and universe - all are within you. You have to learn to get acquainted with them and to know them.

Kundalini is your spouse. Ida, Pingla and Sushmana form a family. Panch Vayu and nerves constitute a society. Internal activities and flow form the nation. Your entire body is the universe. Travel in the Kundalini in the upward direction. Derive bliss with the help of this family. Protect this family. The protection of this nation is your duty. You are a part of the Universe and all is yours. First recognize this truth. Universe's truth is linked with you. If you cease to exist physically, so what? Your true existence is in your truth. The knowledge of this existence is your own truth, which when experienced, obtains 'self' realization. Your ancestors did not accept any other truth. Their truth has now become the universe's truth. It has become the beacon of the society and of the nation. It is there for you all in the form of principles and the norms of the society and traditions. It is installed as religion in temples, churches, mosque and gurudwaras.

You are asked to concentrate on the divine names of Ram, Krishna, Vishnu and Shiva or else try to understand the truth as seen by Buddha and Mahavir. The lives of Jesus, Aristotle Moses,

Mohammed, Sita, Savitri, Meera, Shankaracharya, Ramakrishna Paramhansa, Gandhi and many more mirror "their truth". Their truth can not be your truth. Similarly many saints like Chinmayananda, Saibaba, and Tat baba are illuminating our minds with their knowledge. The thoughts revolve round their own truth. And in due course, it gets united with someone else's truth. Borrowed truth does not last. Vedas, Upanishads, Shastras, Shrutis, Puranas, Bible and Quran - all these are truths of someone or the other.

Different sects have emerged out of the above "Truths". Since they are truths (not borrowed truths), they have found expression as different sects. In all these religions, man's Karma is of prime importance because it sustains humanity. Whatever is humane is inclined towards God. Humane attitude is towards all living forms, moving and non-moving things, Ghosts, Gods, Goddesses, Yaksha, Kinner, Gandharva and all stars and planets. Yoga teaches and enables one to experience 'his truth' and comprehend the same.

Nature's truth, human being's truth and life's truth - all reflect man's feelings and experiences. If one uses it in a beneficial way, he is certain to comprehend the real nature of things. But those who are lost in the wilderness, are lost forever, unless a chain of incidents shows him the path of righteousness or nature uses it's benign influence.

The contention of this book is life's truth, man's truth, and recognition of time and elimination of the difference between karma, motion and direction of one's own truth. Compromise is the crux of Yoga. The compromise of thought with thoughts, outside with inside, inside with outside, man with nature, nature with man, mind with intellect, intellect with heart, heart with ego, ego with soul and soul with Parmatma (the supreme 'self'). This is the compromise of the inner 'self' and evokes the awareness of the micro and the universe. Yoga causes the union of physical and micro, leading to the soul. Through yoga, macro (Viraat) can be perceived and it can remain in action. It also causes the union in descending order - which is evident in the following order - Parmatma with atma, atma with ego, ego with mind, mind with intellect, intellect with heart, heart with senses, senses with karma, desire with spiritual, spiritual with love, affection, ideals, mamta, fraternity, desire with touch, beauty, color, scent, love and enmity, physical pleasure, anger, ego and infatuation. Karma can be either constructive or destructive. Man's varieties entangle him in the worldliness and yoga disentangles him and leads him to the truth. Rivers symbolize uniformity and affinity of idea and thoughts. Rivers evoke thoughts, pregnant with knowledge. The surrender of rivers to ocean illuminates the meaning of the word "Surrender". Countless waves and currents of the ocean convey the idea of harmony and unison. Various similes from mountains and sky reveal composure, simplicity, naturalness, patience and firmness. Nature is a teacher in it's varied forms.

The focus of this book is on human achievements. I have endeavored to cover all the elements of Bramhanda and have tried to epitomize the human achievements and resolution etc in this book. Man's knowledge and knowledge of science expressed through the medium of language, can be perceived in the universe. Knowledge of science of past and present have been assigned due importance. All knowledge is a gift of mind and nature.

I have not written, "Himalayan mysteries unveiled" voluntarily - I have been made to write it. I have not even read it. I am neither a writer nor a reader. I am a devotee. I am following my natural course. I do not have time for reading and writing. I have attached myself to Nature. I have become one with my soul and surrendered myself to the supreme soul - (Parmatma). I am dissolved into Bodhi Tatva - Which is a state of inertia consciousness, slumber and wakefulness. I have become 'I', but whatever is written in this book is the truth of my life.

During the course of my journey, whatever I have encountered, I have reproduced in this book. If this is my truth, it can become the world's truth. Since I am also a part of the universe, all the incidents of my journey that have influenced me are in some way or the other are related to earth. Since I have a human form and you also have a human form, my truth can become your truth too. I have seen life from close quarters. I want you to view life from the similar proximity. Earth is ever moving in it's orbit. Man's life is also moving in the similar way. Jiva (life form) is traveling in various forms viz - humans, birds, animals, gods and giants etc. There can be a change in the speed but there are no full stops. Jiva continues it's journey and keeps on changing paths at cross roads. Man is also following a similar course. He is totally unaware that a sudden tumble might change his path.

Man looks upon all the objects of earth as his own but has overlooked his own 'self'. Therefore, I have been made to present before you the idea that man should discover his identity within his 'self', realize his potential and the fact, that his life is so precious. I have tried to reproduce with utmost sincerity, the sayings of the great sages, who live in the caves of the Himalayas.

The path of spiritualism is strewn with mysteries. These mysteries have been unraveled by man. Even gods and goddesses had to adopt the human form - this explains it's supreme importance. Man is fortunate for he is endowed with the human form. Despite the religious disparities, man is intrinsically a human being capable of unveiling the spiritual mysteries. Human form acts as a medium and man with the help of this medium, thoughts, meditation and worship can transform the mysteries into experiences, which become the truth. There are some people, who have invested spiritualism with mysteries, thereby making it mysterious. This mysterious spiritualism has been integrated with religion and God. In this manner, by making God solely responsible for everything, they have become 'self' styled Gods and have founded religious sects and institutions. Man thus, becomes incapable of unraveling the mysteries because, religion looks upon God as the creator of all mysteries.

Miracles in the name of God are performed to start the Guru tradition. You have to break away from such entanglements and immerse in your inner 'self' and spiritualism will make you aware of your soul. Soul will yield results, which will become apparent in the body and the body will participate in unraveling the mysteries. This experience, will become your own truth. I have given a detailed definition of religion and the incidents which that have explained the mysteries and brought about the union of yoga and science.

What is religion? What is universe? How is the birth and death related with them? Why does Jiva comes again and again? Can human being increase his longevity? Can he live for thousand years and from time to time reincarnate at will? These incidents reveal that man can never be an incarnation. His karma can be worthy of worship, which may elevat him. Along with such discussions, a scientific analysis of yagya is also given.

You must have read many religious books, which are in some way or the other, inter related. They are either in the form of shlokas from Shruti, religious poetry or scriptures of intellectuals. But this book is free from all literary encumbrances. There is a total absence of ancient references and examples. This book is original in itself. It attempts to portray the incidents which occur in man's life and which are directly or indirectly related to man. The contents of the book manifest my inspiration. The description of the caves in the Himalayas the banks of Ganga and Narmada's forests and bushes and the experiences of great saints leading a free life - are all described in this book.

The contents of this book are my 'real time experiences', full of surprise for the reader. The mysteries of Himalaya about which you may have heard are described. Vivid descriptions of the caves in the Himalayas, the great sages, Gandharvs, Kinners and Yaksha have been given. Species, which live in the ocean, are also discussed. You will feel as though you are moving in a dream world and the curiosity to meet the sages will be kindled in you. An inexplicable restlessness will seize you. Either you will become highly emotional or feel an urge to renounce the world. Different episodes will reveal that human body is a laboratory, wherein different tests can be undertaken.

In modern world, unidentified flying objects have become an enigma. Scientists have not been successful in solving this mystery. The mystery of the flying saucers has been discussed and unveiled. Other planets have life and how scientists can explore this, has also been discussed. I was keen to give the description of Mars but I was made to withhold it. I was restrained to do so by an unknown power. Time is most vital. Time has preserved this mystery. We have to wait for the ripe moment. Different layers of cloud, color and beauty are present in Shukra. I have seen different shapes in many planets, which assume physical forms and then dissolve into the subtle. In the Himalayan caves, I came across rare and precious literature. I have lived for many months with great sages, who possess rare knowledge. There are many caves and ponds, which are full of gold, silver, ruby stones, coins and pots of shining metals. I have lived with the sages who had given the message of peace during the time of Mahabharata. I have described those incidents and also the way, which can take one to these great men.

What are snowmen? How they live have been discussed. some light has been thrown on wonders of nature and the scientific knowledge of the inhabitants of the planets. You will be surprised when you will go through this book. But your surprise will change into bliss. When you will adopt the path, every thing will become yours. Along with the discussions, directions as to how to reach these people and place are also included. Rare photographs of these divine personalities have also been included. This book will become your guide, once you set forth on the journey to Himalayas. Once you reach the Himalaya, desire gets awakened in you, Karma is inspired and the mind comes to rest. Your body, with the help of yoga can unveil the Himalayan mysteries and you can reach the stage of 'self' realization. Outward and inward knowledge will become one. Universe, God and your 'self'- all will become yours.

There are some instances, which may appear to be repetitive. But these repetitions involve new inspiration, new style and new experiences - in all together a new context. The story sequence, at times may appear incomprehensible, but it can be understood by repeated reading and thought. Baba Gorakhnath's sayings have been reproduced without any alteration followed by special explanation. This book deals with Parmatma and humanity. It evokes the message of universal brotherhood. Concern for nation is of equal importance - fanaticism is detrimental to a nation's progress. Casteism begets exploitation. Faulty administration causes nation's downfall. Anarchy, anti social behavior, molestation, exploitation and armed robbery etc. - all expose the weaknesses of the government. Sycophancy causes emptiness in the nation. Individualism corrupts the leader's characters. These anomalies disrupt the nation's peace; with the result that nation goes asunder and becomes easy prey to slavery. Why such things are happening? How can government function so that corrective measures can be undertaken? All these aspects have been examined in a simple and lucid manner. An impartial and independent attitude has been adopted. Since nation's religion is also man's religion, man alone can usher in changes in the nation. The book centers on this vital issue.

In due course, if the present human tendencies do not change, nature will revolt. Consequently, humanity will have to face the horrors of world war. The methods to avert the same have been

discussed. How the destructive thoughts of the national leaders can be transformed into creative ones, has also been discussed. I have tried to condense a lot in this book for the betterment of man, provided he uses it for his own good. If all thinkers, whether they are sages, patriots, religious leaders or national leaders are really interested in the improvement of the nation's administration and the welfare of humanity - this country can become a better place to live in. Peace, love and harmony can replace anarchy and terrorism, there by, the world can escape from the devastation of war. Mere thoughts will not yield the desired result. To achieve this goal, each individual should first experiment it on himself. Gradually, it should be applied to the family, from family to the society, from society to nation and from nation to the world. Finally, the objective can be achieved. If this vital issue is over looked, ugly consequences will cause death and destruction. Name, fame, wealth, kith and kin - all these are left behind, when death embraces human being.

You should pay heed to the special awakening because time is ripe for you to do so. This special awakening will embellish your Karma and death will never be able to worry you. Dear readers - Karma is you're all in all and so I place this book in your hands. Day to day affairs, life and death - all these show that the human life is transient. Nothing is permanent. Don't these incidents of life make you understand what cannot be yours - can never be yours.

Dear readers - choose your sphere of work as per your predilection. Try to achieve what you aspire but have not been able to achieve. You must abandon the struggle for what you have already achieved. You have wasted a lot of energy in the process of reaching this stage. Do not waste any more energy. Free yourselves from procrastinations and concentrate on the search of your own truth. If you have identified your truth and wish to do something for the humanity, your thoughts can become very powerful. Thoughts when converted into formulae, emerge in the shape of destructive Nuclear weapons. Thoughts when collected together, can also prevent the holocaust. The flux of thoughts imbued with determination can be used to spread the message of peace. Man is the root cause of both creation and destruction. Due to the pollution of thoughts, the universe is on the brink of disaster. Once the thoughts become pollution free, they can save the universe from this catastrophe. Universe is demanding this from you. Humanity is waiting and sighing. Pay heed to it's cry and try to alleviate it's misery or else, the nature will take it's revenge, which will affect everyone and everything. Different yoga exercises like Sankalpit Yoga are devised change the thoughts. With the help of these exercises, you can realize your 'self'. If you are feel scared the do these, you are welcome to ask for my assistance. I will try to be a good guide, friend-philosopher.

In this holy task, I am deeply indebted to the inspiration and great help given to me by Baba Gorakhnath, Mahavtar Baba, Sarveshwaranand ji, Mathuradas baba, Sundernath and Haribaba.

How can I ever thank that sixteen-year-old maiden, who appeared before me in different guises? I saw her sometimes as Lakshmi, Rekha, and Meenakshi or as cessation, which become a question mark. She stirred many emotions in me. She was my constant companion in different guises. She was present in my heart, mind, intellect, ego, dream, consciousness and awake stages. She is all pervasive. Attachment and detachment - I received form her. She was in the past with me, as also, she is in the present. She awaits me in the future. She is present in Shiva, Shava and Shakti. What ever is there, belongs to her. She is with you - everything is yours. You owe your existence to her. It is only that you are unable to recognize her. Try and look for her once try to recognize her she will definitely be waiting for you.

Kaam has varied connotations and inclinations. Moksha, mukti, affection, love, bondage, nature, Purush, ascending or descending - all denote Kaam in different forms. Hunger, thirst, love and hatred are transformed into Kaam. The upward motion liberates you from thoughts full of desire.

Kaam (desire) created this world. The enjoyment of pleasure and suffering of pain, world's Maya - all spring from Kaam.

The same maiden appears sometimes as a beautiful desirable woman and at other times as a white robed devotee. Enigma is on one side and guidance is on the other side. Accept the guidance of the young maiden and steer your lifeboat towards the bank the knowledge and it's different form will unfold itself.

I offer my thanks to all the worldly sixteen years old maidens, who are an embodiment of love and affection and all men - who represented ideal brother hood and were a source of inspiration. I also implore all men and women to erase their sanskar and get united with their inner 'selves'. It is a long journey, full of turning points and resting points. May be, we might come across each other at certain cross roads. I wish to enlighten you regarding the path, where all knowledge is found.

I am thankful to the contribution of all of you, which has helped me to reach this stage. I wish to thank the great men who have said, "Let tomorrow become yours, surrender to the world then everything will become yours and you will belong to everyone". I want to write a few words about that traveler who left his journey unfinished. That individual had said with great pride, "If at all I will do anything, it will be for the welfare of the nation. I will eradicate the evils, which are polluting the nation. What ever you have given me in such a small time - I am thankful for the same. If I am ever able to achieve anything, I will retrieve this Lotus Lily from the mud and irradiate it with humanity. Liberated from desire, our nation will become an emblem of knowledge and world peace".

I pray for the peace of his soul and also pray for it's rebirth, so that he can complete his unfinished journey. I extend my best wishes to all men and women who have read my book and wish to adopt this path of 'self' realization. All things exist because of you. It is your existence, which is of vital importance. Do not be afraid of death; discover the truth - for the truth is God. Nothing exists beyond you.

THE RESURRECTION

The day of my return was like a festive occasion to the residents of Bageshwar. When I reached the site of the samadhi, I found my body buried under mounds of ice. Some of the ice, which had thawed, ran all over the place. The Pindar River was on the rise and the place was totally deserted. Lord Indra and Gurudev Hari Baba also came down to participate in the occasion.

The long awaited day finally dawned and the bright sunrays lighted the entire valley. Mother Kali appeared in her virat aspect. Bramha, Vishnu, Mahesh and the three deities also came to witness the grand moment. With the help of Saint river. At the appointed time, the door of the samadhi was opened Giri and Naga Baba, people were able to cross the overflowing and I entered my body gradually. My inert body became alive with the consciousness and I slowly got up. The Japanese camera crew, which was present on the site, began to capture the sequence of the events in their camera. I rested for a while and then ran to the Pindari River to have a dip. Saint Giri helped me to take my bath. Refreshed by the bath, I came back to the place where everyone was waiting for me. Mahavtar Baba. Sarveshranandji, Mathuradas Baba, Hari Baba and Surya, all of them were present there in their gross forms. After a late meal, we left for the Khati village. We decided to spend the night at the Furkiya guesthouse, for we did not want to travel at night. Hyat Singh made all possible arrangements to accommodate hundreds of people in the guesthouse. It grew very cold at night and the people began to shiver. But no one was ready to stir out in the wet winter night to collect wood for warmth. I decided to solve their problem and summon help from unexpected quarters. So I transmitted my thought vibrations to Ganas (a race hidden in the Kailash Mountain) and requested them for some dry woods). The sound of the cutting of the wood in the nearby area filled the guests with fright and they began to tremble. Within a short time, the bundle of logs was at our door. In this manner my, friends and followers were able to get rid of the intense cold.

The next day we reached the village Khati and were accorded a tumultuous welcome. We stayed in the village for a couple of days to take rest and left for Badrinath. Any Jivatma, who has acquired the Sankalp Mantra Shakti, can survey the entire Bramhand in the astral as well as in physical form. Samadhi enables him to undergo this unique cosmic experience. With the completion of the duration of the Sankalp Samadhi, the incumbent returns to his inert body. Human body in general can be made life less with the help of various yogic activities, but this state can be obtained only for a short time. The power to move freely in the sukshm is also absent. This is the basic difference between a simple and a 'Sankalp' samadhi. A man immersed in Samadhi is free from all bondages, even the experience of pure bliss. He is illuminated by the flame of his 'self' and revels in his Kaal. If he does not take the support of the Sankalp, he possibly cannot return to his body within the defined period.

All the inhabitants of space the gods and goddesses are imbibed with this supernatural power. Some individuals, who live on earth, also possess this power. But we are totally unaware of their existence. In the era of Mahabharat and Ramayan, people performed all their actions with the help of sankalp Shakti. But today, it is the treasure of few individuals.

:: THE MESSAGE OF RISHI ANGRISH ::

A grand man enveloped in a celestial halo appeared before us. One by one the crowd paid respects to the revered saint. He lifted me up in his arms and smiled meaningfully. Mahavtar Baba came forward and said 'Guruvar, this man has the capacity to over power nature's revolt. He has the ability to patch up the gap between man and Nature. He can add new dimensions to Yoga. Perhaps

you want to say that ability to patch up the gap between man and Nature. He can will lash at man with all its fury. But his accomplishments in before he is able to experiment with his new formulas. Nature will lash at man with all its fury. But his accomplishments in this field will forestall this catastrophe'.

Guruvar smiled and said, 'All of you have achieved by becoming immersed in Bramhan and consequently free from remarkable feats in this sphere. You all have realized yourselves the Karmic cycle'. The tempests of the sea will only herald the beginning of the disaster. Man's mind will also mirror nature's fury and he will become the cause of his own destruction. When every thing will be on the brink of disaster, this yogi will be able to demonstrate his yogic feats. In the meantime, why don't you send your representatives on earth to subdue the tumult of the sea and quieten the seething Volcanoes? Transmit vibrations of betterment and humanity on earth, so that man also becomes serene and imbibes the vibrations of humanity. My blessings will always be with him. His thought vibrations can even give solace to Devtas. With his Sankalp Shakti, he can arrest the flow of waters, provided he decides to do so. He can carry this in conjunction with my thoughts vibrations'.

Time is always in motion. The circumstances are never still. They are always prone to change. Caught in the grip of flux and change a man cannot stay still. You all have introduced a turning point to human beings but not the stability. In the absence of the vital stability, human has become restive and engaged in a futile war of religion and culture. The feeling of love and brotherhood has evaporated and hostility has become the crux of their existence. Can't a message of love and hope be spread to human being of different faiths and become the unifying force? Can it be possible that humans learn to live only for their brethren in a peaceful manner, free from fanaticism?

A man has come to this earth for a short duration. During his tenure on earth, he is burdened with a variety of responsibilities. He is torn apart by the demands of religion, society and diverse political circumstances. One day his allotted time on earth comes to an end and the weary traveler has to depart. Against the backdrop of such a human picture, it is natural for nature to express its discontent. You must transmit vibrations of peace on earth, so that the threat of holocaust is stalled. I have come here only to express these thoughts. I had the fore knowledge of the arrival of some travelers, who had explored the space. When I came here, I was happy to see Mahavtar Baba, Kapil, Surya, Mathuradas ji and Sarveshranandji. We are an integral part of earth and we cannot deny this bond. We are first human beings. Due to our karma, we have achieved this level. Therefore, our chief contention should be the welfare of mankind. Rishi Angrish after the illuminating sermon departed from the scene.

THE IMPORTANCE OF A SAMADHI

If a man can controls all the functions of his body he can become a Bramha Vetta (immersed in Bramha). There after, entire Bramhand is like an open book to him. A yogi knows the art of constructing different organs of the body and the technique of materializing and dematerializing. He is on the plane of cosmic consciousness and can comprehend all the activities of the Bramhand, which appear in the form of astral vibrations. The yogi, by virtue of his astral knowledge, detaches himself from the revealed nature and goes deep within his 'self and wanders in the folds of eternity. When the two vibrations collide, they produce a sound and give the indication of the future events. These events are within a defined limitation of the future events. But if a yogi immerses himself in samadhi with a Sankalp, he is beyond this line of limitation. When a yogi is in the state of samadhi his body becomes life less. However, his thoughts are there in the desired direction. A samadhi is not a trivial issue and should not be under taken for the sake of trial or exhibition.

Samadhi is a life science'. By renouncing intellect, mind, ego, Chitta, a yogi obtains the propensity to rise towards the Tejas or Supreme Intelligence. With the help of Samadhi, a yogi separates the astral and causal bodies and wanders in the Bramhand. The cognition of Jiva and soul is possible through Samadhi. It also unfolds the mysteries of the astral world to a yogi. Saints and mahatmas who have freed themselves from the worldliness of life can obtain this level of samadhi. Once a yogi is deeply absorbed in Samadhi, all his tendencies gradually wane away and he begins to demonstrate the Virat. He is physically detached from the visible world, but is united in its astral form with earth and other Lokas. The needs of the mundane life are suspended and he acquires a tremendous physical strength to such an extent, that lifting mountains and huge trees becomes a simple affair for him. He can perform these Herculean feats in the invisible form.

The cognition of the astral world releases him from the desires to return to the material world. After a close communion with the creator's wondrous waves, he loses interest in the physical world. He rises above the limitations of the physical world - The creative impulse in man gives birth to desires and it's consequent motion. A yogi's life is devoid of Karma and duty. He has his individual Swarup or appearance, motion and thought processes. All these underlay within his 'self. A 'self' illumined yogi is free from the tentacles of life and death. Generally a Maha Purush, who has buried himself in Samadhi leaves his gross body in the security of caves and travels in his astral form for long periods. Some times, he dons his physical form to complete his karma on earth.

Since the inventions of the material world play the role of a medium, they cannot fall in the category of absolute truth. In this atomic age, a man of science will treat my ideas skeptically and reject them as a product of my imagination. Modern man has ignored the fundamental objectives of his life. Science is not the absolute truth, it is a mere discovery. But the 'soul' is immortal. Just as the 'soul' has worn this human attire, similarly, the human world with the help of science, has adopted its many discoveries. Human science is not absolute.

Therefore the science related inventions couldn't be termed as absolute truth. But a "self' illumined' man is an embodiment of 'eternal' immortal 'truth'.

A human society, devoid of technical resources cannot benefit from science. The miracles of science stupefy mankind but an individual immersed in the 'self' is not astonished because he dwells in Twam Asi (you are you) and Soham (I am I). Involved in the tangles of the world, human beings neglect the all - pervasive Bramha Tatva and attach importance to craftiness and competence, which help them to acquire a name and fame in the society. But the Lord God works in mysterious ways

and the chosen ones receive his grace. Man dares to exploit nature with his intellect. He erroneously begins to embellish the soul with the luxuries of life and imprisons it.

In the realm of spiritualism too, man has exhibited his free will. He has invested his ideas and imagination with divinity. In the name of God, different social norms have been formed. Even the sphere of politics has been invaded by ideas, which are colored by man-made divinity. As far as religion and social order are concerned, man has simply gone amuck with his ideas and feelings. In his ignorance, he installs any individual on the platform meant for God as long as he feels like. But when he becomes disenchanted with him, he mercilessly disowns him. Despite his numerous conquests, man is still helpless in the face of natural calamities. Totally unnerved by the destructive face of Nature, he turns to God for help. Man is indeed very selfish; he only seeks God when he is totally disillusioned.

A man mourns deeply the death of a beloved one. But his desperate haste to get rid of the corpse is indeed ironical. Such incidents, which often occur act as the solemn reminder that the law of nature cannot be tampered with.

REKHA

My relationship with Rekha (death) and Kala (nature) has remained with me since my many previous births. The former has given me the rest and the latter has initiated the creative process within me. Rekha stands for a change a transformation in human life. Rekha is akin to that godly maiden, whose love is untainted and free from any discrimination. Rich, poor and humans practicing different faiths are treated alike by Rekha. But this love is ambiguous, for it strikes terror in their hearts. Rekha represents the culmination of life. Neither does she wait for anyone nor does she send a forewarning. Her arrival is always unpredictable.

But she has always treated me with a specific apathy. She has always awaited the full moon, whenever she has advanced towards me. Her movements have been like the still ocean. She is dumbfounded when she comes closer to me. She wants to run away after shaking me up, but she is unable to do so, for I capture her in my grip. Rekha can be termed as Kaal's motion and Kaal's identity.

I reached Pithorgarh after an intensive tour of the snowy peaks of the Himalayas. Rekha in a complacent mood waited for my arrival. Though she looked serene and patient, yet her smile betrayed an excitement. A new path was in store for me, but I was not ready for this change. Even Rekha was not ready to embrace me. We watched each other in silence and were simply frozen into inaction. I am a Jiva and she is the ray of light. Hence, the confrontation was of a unique nature. Seeing her helplessness, I readily came forward to accept her, but Rekha refused because my body was beyond her reach. Whenever she tried to come closer to me, she only stumbled into a void.

My sojourn in Pithorgarh was inspired by a spiritual objective. While staying amidst the people of Pithorgarh, I wanted to bring change in the mental outlook of the people - light lamps of hope in the darkness of despair. Pithorgarh is a small town, which is situated in the southern side of the western Himalayan region. Travelers, who are interested in exploring the Himalayas and its shrines, find this spot to be an ideal resting place. Modernity has invaded this ancient town of folklore and religious myths. A unique blend of the ancient and modern culture is the predominant quality of this town.

The view of the town from the topmost floor of the multi - storied mansion of Harlal Saha Thulgharia was spectacular. My gaze kept on shifting from the town to the distant caves of the Himalayas. The Taposhthali' seemed to be beckoning me. The silent invitation of the Himalayas carried the message of short rest a respite from the continuous wanderings.

Man is entangled in the crazy rush of life and has over looked the true identity of his 'self' or Atman. His condemnation of his ancient civilization and culture only bespeaks of his grave folly. He considers himself to be the messiah of progress and modernity, but this outlook will only usher his own doom. The explosions in the Himalayas, the falling of the trees being carried out in the name of progress, is endangering the delicate ecological balance. Instead of espousing nature, man is foolishly behaving in the opposite manner.

The ruthless destruction of nature, the chief succor of all living entities, is an invitation to its wrath. Wrath of nature strikes in the form of many natural calamities, which are beyond human control. The two contradictory faces of nature - Kala and Rekha can be well understood by the above description of Kala transformed into Rekha. Natural life force is embodied in Kala, which is also the Apan force, and Rekha represents the Urdhva motion. The floods and other natural disasters

only show the presence and fury of Rekha. Human beings caught in the clutches of joy and sorrow fill me with consternation. I am filled with an intense desire to seek their salvation, which lies in the fold of the Himalayas. The Himalaya has always given the messages of great saints and sages. You - my friend can revive the hidden message. You have to say something - say it. Whatever you are supposed to do - do it. These actions cannot be termed either as Paramarth or a message of humanity. Your chief objective should be to disseminate this message to all humans. Their non-receptivity should not stall your efforts. Do not compel anyone, only perform your karma. The noble souls residing in the Himalayas communicated their thought vibrations to me and left on me an ennobling effect. Even Rekha, at this juncture of my life decided to co-operate with me with the Viram (cessation) and Kala with the creativity. Rekha a monist wanted to witness the activities of an 'Advait' yogi.

Science has contributed immeasurably to the progress and development of mankind. Man is involved deeply in newer inventions, in order to fulfill the needs of his brethren. With the result, he is caught in the unending web of demand and supply. The escape from this intricate web becomes difficult in his life's span. In the name of religion, man has given rise to many sects and sown the seeds of disparity. Mindless hatred is the outcome of sectarianism and all this is carried out in the name of the pseudo - civilization. Man has deserted humanity and has cultivated the force of communalism. Divine message is disregarded and man-made messages are erroneously portrayed as the words of God.

Religion has been replaced by bigotry by some unscrupulous men who are exploiting god-fearing people and inflicting torture on them. Fear of life and death on the one hand and fear of fellow humans on the other, have engulfed human beings in an abysmal despair. Man is unknowingly caught in the vortex of possibilities, which in turn gives birth to a chain of events. Consequently, these events create a sense of foreboding in the human hearts. In order to conquer this latent sense of fear, man has created measures of 'self defense like air force, navy and army. Scientific discoveries, which can cater to the needs of three forces, are amply used. But the weakness of human mind is apparent in these inventions. The downfall of mankind will be the direct outcome of these inventions, but unfortunately man is immune to these frequent natural warnings.

When a man receives the tidings of Rekha, his discretion deserts him and his consciousness stops functioning. All the worldly agitation becomes power less in the ominous presence of Rekha. This helplessness of mankind only projects one question - why should man engage in such activities, which cause pain and misery? Futile rush of life and numerous feuds is surrender to Rekha. A serious introspection will surely show him the mission of his sojourn in this world in the human incarnation. Standing on the rooftop of the building, I began to compare human beings belonging to two different realms material and the spiritual. The resident of the Himalayan cave is also a human being. He is not engrossed in the rat race of the material world. The worldly man is continuously striving to explore more and more nature's limitless resources and dreaming of the space travel in times to come. The spiritual man enjoys the status of a super human, by virtue of his ability to undertake the astral journey with his will power. Worldly considerations do not bother him, since he has transcended them and lives on a different plane.

The spiritualist nurtures Kala and thereby rises to a level of stillness, which is beyond Rekha's reach. The materialist on the contrary is subject to time and change. When confronted with Rekha, the materialist loses all the drive and becomes a mere puppet. The resistance also crumbles and eventually he surrenders to Rekha. As a superman, the spiritualist emerges mightier, for he is in cognition of everything and his will power gives birth to all the actions. He is exceptional in all respects.

In the busy life of Pithorgarh, I found Rekha lurking in every nook and corner of human endeavors. The scepter of Rekha looms over every Jiva. Rekha's love towards all living entities is limitless, but whenever she has tried to come closer to me, she has shown an admirable restraint.
The life style of the citizens of Pithorgarh has undergone a conspicuous change. Instead of the overwhelming hospitality for the pilgrims, selfishness has spread its ugly mantle. Religion has been ruthlessly pushed into the background and places of into entertainment spots. Due to the fast diminishing worship like - Church; Gurudwara Mosque etc have turned into entertainment spots. Due to the fast diminishing hospitality and a false religious scene, the arrival of pilgrims has almost stopped. Artificiality has replaced the originality of Pithorgarh. Western cultural values have invaded the town and tainted its ancient culture.

During my stay in Pithorgarh, I spent most of my time on the terrace of my host's building watching the sunset and the sunrise and contemplating the faults of mortals enmeshed in worldliness. The purpose of my visit to this town was chiefly to take some rest and to free myself from the sanskar of people, which were becoming bonds. Tribhuvan Lal Saha and Rajendra Lal Saha one day approached me with the proposal of Yagya and Samadhi. After a little thought, I gave my consent to their proposal. The love and affection, which I received from my host's family, touched my hearts. Despite their affluence, the people of this house were guileless and reflected the innate divinity in a human being. In this extraordinary household, the similar sanskar of so many previous births have got together.

It is a rare occurrence - the meeting of loved ones of previous incarnations is simply beyond human comprehension. In this divine design, the seeds of similar karma germinate in due course and result in coming together of people of similar traits. The law of cause and effect maintains the nature's equilibrium, though enigmas are always there.

I have come across many stray souls in Pithorgarh - the memories of previous birth do not haunt them. After a brief amnesia, I have recaptured them. Human relationships are almost insignificant because everyone is the result of his past sanskars. Karma creates Sanskar and the Jiva as the enjoyer or the sufferer of the fruit's of its karma comes to this world again and again in human incarnations.

False values, greed and ostentation were increasingly polluting the social environs of Pithorgarh. I was sure that the proposal of the samadhi would stir the dormant spiritual consciousness of the citizens and steer their life to the path of righteousness. Further, it will also receive the co-operation and blessings of spiritually awakened personalities. Inspired with this mission, I began to collect the atoms, which had disintegrated - to rebuild the religious atmosphere of Pithorgarh and restore it's former glory. In order to prove the rationale of yoga on a scientific basis, I disseminated my 'thought vibrations' in all directions. I was all alone in this challenging task. My greatest strength was in the unceasing support of Kala and the inspiration of Rekha. Bolstered by the twin co-operation, my plans began to take shape. Kala and Rekha are symbolic creation and destruction. But in this context, I was neither creating nor destroying. I was just moving on a destined path.
The spiritual light brought a marked change in the decadent social ethos of Pithorgarh. The entire town was filled with a new stream of consciousness. People belonging to affluent class were also drawn towards this occasion despite their former disdainful attitude towards spiritualism.
Man is basically selfish. I was aware of this. This selfishness became apparent, when people from all walks of life wanted favors from me at the very first meeting. Man wants to make use of the yogic feats of the yogi for his vested interest. He is callously immune to all the austerities a sadhu has to undergo in order to ascend the spiritual plane. He has to cross many obstacles, face privation and the physical discomforts before he becomes a 'self' illumined soul. The fruit of the intense

sadhna of the ascetics is plucked by people who are selfish and not in the least philanthropic. Thus deprived of the fruit of his selfless sadhna, he is comparable to a dry field, which has cracked and is waiting for something to happen. He is left in a lurch for he neither belongs to one realm totally, nor is able to focus clearly on his path.

In the course of my wanderings, I have also heard the agonies of mankind and it's pleas of mercy. I can vividly recollect congregation of men and women in Bageshwar, Almora and Devidhura, who had emotionally tried to convince me to serve humanity. But this love for humanity was like a tidal wave; it ebbed away in due course. Their enthusiasm lost its sparkle and people resumed their mundane life style. Material gains became their passion and sensual gratification achieved the status of the divine bliss.

The assembly of men and women from all sections of society revived the past memories. The weakness, the religious fervor, aspiration for a bright future and most important of all the desire to bask in the glory of godliness appeared superficial to me. Their status could be compared to a boat, which wants to reach the banks without the oars. Involvement with religion and religious issues elevated their status in the society. But the future of such people, who are moving on the crutches of religion, is very dark for they're self styled pedestal can easily be visualized.

Whatever religious activities are performed, they are motivated by self-centeredness and not by devotion. A visit to a sadhu or an ascetic is undertaken to seek advice for material advancement and not for the darshan of his ennobling presence unfortunately, some sadhus have also spoiled their image by getting involved in the contemporary politics. They have become puppets in the hands of unscrupulous politicians and there by have polluted the social atmosphere.

Small worldly pleasures bemuse the foolish man to such an extent that he forgets his true identity and wanders aimlessly in this world. He begins to lead a borrowed life, which is sadly lacking in his effort for his evolution. His knowledge is based on the books he has read and his mannerism reflects the contemporary mood of the society. He commits a grave folly when he starts thinking that without their support a sadhu cannot earn recognition. A sadhu does not acquire his Siddhis through the ardent faith of his devotees, but through his own austere sadhna. If the so-called followers presume that a sadhu is dependent on the society for his survival, they are gravely mistaken.

Social entanglements and ego often makes a man to forget that some day, they will also disintegrate into the Panch Bhoot. A man who has renounced everything has become special. Only renunciation can elevate him to this special level. Divine interference can disentangle him from the mayaic web of worldliness. The pursuit of truth, which is latent in every human being, should be the ultimate objective. Life death and divinity are all manifested in the truth. Lies can be compared to loose sand, which flies away with the winds of life. Truth is like an indivisible line, which remains immune to all storms. Discover the truth and dwell in this blissful domain. When a man delves in the deep recesses of his "self", he finds divine joy, which is the only truth. The bondage of worldliness should not be treated as an obstacle. If the pursuer wears the mantle of detachment, he remains unaffected. The thought vibrations can neutralize the negative vibrations of the temporal world. The newfound divine bliss has the permanence and the rest of the pleasures are merely illusory. Nature's varied mayaic acts only reflect the Jiva's servitude.

Pilgrimages and religious ceremonies are merely carried out to express repentance for all their evil doings. In order to suppress one lie, a person has to tell many more lies. These lies never let a man rest at peace. He is always on the run in a desperate bid to escape from his lies. The fear of the inevitable makes his life miserable. It is also true that a man can find help in the truth, which brings

hope to all erring souls. An enlightened soul is not afraid of death, for he has a temple within his inner world, which teaches him to welcome death lovingly. To such a human, death is not to be feared. It is a beloved whose embrace is tender. His turbulent life will assume the tranquility and the difficulties and pain will no longer bother him. The association with people, who are moving on the path of truth itself, will have a benign effect. One's karma is responsible for the joys and sorrows of a human being. In human incarnation, the Jiva has to perform karma. Human body plays a very significant role in the entire human drama of the Jiva. It helps in the creation of such sanskars, which liberates Man from the bondages of change.

Rekha is death, which awaits every human in his life's path. It is a misconception that Rekha terrorizes all living entities. Terror is the by-product of the karma, which a human being performs during his life span. Man who is the doer of his deeds is frightened at the slightest knock of Rekha. Rekha approaches a Jiva as per his karma. Rekha's arrival is always preceded by a definite message. It arrives abruptly and snatches away the Jiva at any time of his life. The Jiva flees in desperation, searches all possible means to escape from its inevitable embrace. But all his efforts are in vain for ultimately, he succumbs to Rekha.

The shape of Earth, Sun, Moon and all the planets is round. They are always revolving in a circular orbit. Life and death too are revolving in each other's circular orbit. A person does parikrama in a circular fashion. Every one is moving in the similar circular pattern in some invisible gravitational centre. These thoughts also reminded me that the round roof top of Harlal Saha house has given me this opportunity to kindle the light of religion from it's dying embers.

A man can stay alive for thousands of years in the state of samadhi - a challenge to science. None of the body cells degenerate while in samadhi. All the physical organs remain unaffected during this period. When he emerges from samadhi, his body exudes a new brilliance, freshness and spiritual energy. The fundamental Tattvas (elements), which are energized by Rekha, remain unaffected. In the state of Samadhi, a Yogi detaches all the Maha Bhoots from the body in the microforms and constitutes an astral body. Rekha, all the while is a helpless spectator. Death cannot come to a person who is immersed in Samadhi. A yogi is a power incarnate. He can move by the power of his will. Samadhi is beyond the comprehension of science. Modern science can float satellites in space but is unable to measure the velocity of thought vibrations.

Since ages, many yogis are still present in the Himalayan caves in a state of samadhi. Their gross bodies are in the caves but they are exploring the cosmos in their astral bodies. Modern scientific break through have enabled man to toy with the idea of visiting the alien planets, but till date no human being has been able to establish even the remotest contact with the extra terrestrial beings. Such a possibility to the modern scientific world is a mere fantasy.

The researchers of spiritual science have time and again given a call to the physicists to awake to the immeasurable potential of the Sankalp Sutra. Through this spiritual medium alone, a man can establish contact with the living beings of countless alien planets.

My personal experiences through this medium have given credibility to the hypothesis life on other planets. I have explored many planets and have communicated with their highly advanced - scientifically and culturally. The exploration of inhabitants. The living beings of these planets are Bramhand is a simple matter to them. There are innumerable galaxies in the space, which have life forms. The beings of these planets have often visited our planet earth. If modern science decides to join hands with Spiritual Science of our ancient sages, it can achieve the stupendous results. By unraveling the supremacy of the Tatva and conquering them, a man of science can contact these

alien beings in their astral and causal bodies.

When man begins to take a scientific interest in his body which itself is like a laboratory, he discovers his divine potential, which is latent in his inner 'self'. A man is a power in him. He is like a 'self' monitored aircraft. Man is complete in himself. He is endowed with all potentials. But society retards his progress by retracting his potential. Hence, the multi facets of man are thus made to hibernate. With the result, man remains incomplete and passes his life in ignorance. Samadhi offers the key to unlock the extraordinary capabilities, which are latent within him.

Science has stressed the limitless speed of electron proton and neutron. Spiritual science also corroborates this theory albeit, in a different language. It emphatically says that gross, astral causal bodies are human achievements. The flow of Neutrons cannot be arrested. It can penetrate even strongest substance. It flows continuously, but can also be consolidated. Similarly causal body's flow is ceaseless and its consolidation is possible. Neutrons exist in space in astral threads. Causal body too exists within the gross body.

A yogi who is fully immersed in samadhi comes out in the astral form and there after creates the causal body. Thus imbued with the power of motion, he can travel to different galaxies in space and gather information about its inhabitants. He can adopt such physical frame, which fulfill the environmental requirements of various planets in space and do not affect him adversely.
Science's scornful approach towards nature's fundamental creative qualities is indeed a matter of shame. All the achievements of Science rest in Nature. It owes its total existence to the unlimited potential of Nature. Earth, Water, Fire, Air and Space the fundamental tattvas or elements are extremely important in the realm of science. Without the sympathetic co-operation of these, science cannot survive. Science is capable of achieving possibly everything except one thing; unraveling the root cause of all creations. Spiritual science has always laid stress on the study of soul. Human body is made from the Panch Bhoot - or the five elements. Any human being, who can discover it's twin nature, micro and macro can become a master in the field of spiritual science and there after explore the multitudes of planets, which lure us from the sky.

In order to achieve this stage, the co-operation of a yogi, who is well versed in the spiritual science, becomes imperative. A yogi knows the secret of the Sutras, which enable him to disintegrate and integrate the atomic structure of his body.

The powers of the body in the minutest forms help a yogi in his various adventures. A man who has the thorough knowledge of spiritual science can even render the scientific inventions ineffective and prove his might. The more powerful spiritual vibrations of a yogi can arrest the thought vibrations of a scientist. The scientists who are involved in the Atomic Research and its allied branches can achieve their objective, if they seek the help of spiritual masters.

THE PSYCHIC ZONE

A man can treasure only few memories in the closet of history and the remaining ones become fables. There are only few individuals who have the rare ability to resurrect the past, which is hidden in the dark corners of the human mind. Rebirth and re-union of a human being depend largely on his karma.

Nal Damyanti is a tiny village near Nainital. Nagmal Singh, almost a hundred years old, lives in this village. Despite his old age, he is physically fit and works regularly in his fields. He is the father of two grown up sons and six daughters. Champa is the fifth daughter of the family and has received a collegiate degree in life science. The village is named after a pond known as Nal Damyanti, which is within the vicinity.

This tale centers on Nagmal Singh's daughter Champa who was afflicted with a strange illness, which falls in the category of Psychic Zone'. The young girl, then in her early teens was brought to me for the treatment. Her brother, Harendra Singh had given me a brief sketch of her illness when he had come to visit me in Almora Even the best medical treatment had been ineffective in her case.

She used to get long fainting spells with a lack of appetite. The faith healers tried their best but to no avail. Outwardly, Champa appeared to be healthy but a strange glint in her eyes said a different story. The girl offered me some milk and took her seat next to her mother. I took a sip from the glass and began to observe the girl minutely. Her body reflected many significant changes, for example, a sudden unnatural brightness irradiated her body. I watched these changes for sometime and then wrote a mantra on a piece of paper for the girl. I handed over the paper to the girl and said, 'As long as this paper is with you, you will remain in good health. Don't ever lose this paper'. After their departure, I went to a cave in the Karkotak Mountain for my samadhi. When I entered the cave, the sight of two mahatmas (whose legs were partially amputated) caught did not mind their presence. The moment I entered into the my attention. They were in the deep interior of the cave, so I did not mind their presence. The moment I entered into the state of profound samadhi, my past began to unfold itself in vivid detail. I found that Champa was my sister in the last incarnation. She had died due to an accident. I was shaken by the startling revelation of my pervious birth. When I came out of my trance, I went to meet the two mahatmas. In the course of my conversation, I discovered that the two belonged to the Mogul period and their names were Baldatta and Ramdatta. The former one was the Guru and the latter one was the disciple. They had escaped from Rajasthan and had come here. They lost their legs in the battle of Tarai, due to which they became totally disabled. With the blessings of Ma Bhagvati, they had managed to survive. They were endowed with special powers, which enabled them to travel through subtle means from one place to another as such, thus they could fetch the items necessary for their survival.

In the evening when everything had become quiet, Baladattji asked me to sit next to him. The instant I sat next to him, my body experienced a big jolt and I began to float in the air. We were transported in this manner to the village Nal Damyanti. We landed near my hut. There after, I made necessary arrangements for the comfort of my special guest. I got up in the middle of the night and began to summon Champa's soul. I commanded her soul to appear in the state of her previous birth. It took some time for the soul to construct the physical form of the previous birth, for it had perished a long ago. But after consistent efforts, it was able to create an astral semblance of its previous birth. Consequently, what I saw was simply incredible. The soul before me in the form of Girija, the elder sister of my former birth. When I was an infant, Girija had showered abundant maternal affection on me. She was an extremely devout person and particularly excelled in

imitating our mother's mannerism.

We belonged to a high-class family, whose estate extended from Kaymoor to Vindhyachal valley. We were powerful rulers and even the Moguls acknowledged this fact. I began to look at the episodes of my previous birth. Like the scenes of a cinema, they began to unfold vividly before me. The loud voice of Thakur Ram Singh always reverberated the mansion. He was a king & a generous man and zealously guarded the interests of his people. But unfortunately, his enemies murdered him. After his death, his elder brother ascended the throne. He was a pleasure seeker and was indifferent to the woes of the people. The degenerate Kulbhusan was causing the downfall of the royal family. Cousin Chandramani took advantage of the weaknesses of Kulbhushan and unleashed a reign of terror on the innocent public.

At that time, I was in a child and was totally unaware of the plight of the subjects. As I grew up, Girija apprised me of the contemporary political and social problems. Infuriated by the cruelty of Chandramani, I murdered Chandramani and took the reins of the rule in my hands. People happily accepted me as the ruler and once again began to lead a life of contentment. But an unexpected attack from the enemies did not allow the happiness to last longer. The entire mansion became a burning inferno and the women committed suicide to protect their chastity. Through a secret route, I escaped from my palace and sought refuge in the mountains of the Kaymoor region. A spiritual change came within me and I set forth to do penance. I wandered for many years in the valleys of Kashmir and was then known as 'Chaitanya Bramhachari'.

Finally the day came, when I willingly discarded my physical attire and was reborn in the human yoni. When I grew up, I became an artist of high eminence. One day, as I was passing through the crowded streets of the town, my eyes fell on a young artisan working in a jeweler's shop. I recognized him instantly, for he was none other but my brother Kulbhushan.

I prevailed upon him to leave the job and inspired him to opt for a better life. Later on, I handed over all my responsibilities and wealth to him and once again adopted the path of spiritualism. To a common man, I was known as Avdhoot Baba and spent seventy-five years of my life on the banks of the river Narmada. I left this bodily frame by entering into Maha-Samadhi. But returned to this world by taking another birth. I can peep into the past and see clearly the familiar surroundings of Kaymoor region, where I was born and spent my childhood. The house, with the characteristic huge gate, is also a reminder of my young days my life in different stages also comes to the fore. My flights in azure skies and my foreign tours - all are clearly etched on my mind. Despite my varied experiences, my inherent spiritualism in this birth also has become the be all and the end all of my life. Today, Himalayas has become an indispensable part of life.
Baladattji too witnessed the chain of events, which were purely psychic in nature. Before I could send Champa's soul, he addressed the soul and said, "I understand you were born as Girija first and after a long lapse you - incarnated as Champa but during the intervening period between the two births, where was you? In response to this question the soul indicated that for some time she roamed around in the yoni of cow and the rest of the time she was just a soul. After this revealing encounter, I went on a short trip to Chandigarh and Gwalior. I had chalked out this unscheduled trip chiefly to avoid Meenakshi's enticing traps. When I came back to Nal Damyanti, Prema brought the news of Champa's illness to me.

The next day Champa, escorted by her brother came to visit me. At that time, I was seated before my Dhuni. When Champa was about to keep the container near the Dhuni an unexpected fainting spell seized her. Before she could fall on the Dhuni, I sprang to my feet and caught her in my arms. While she was unconscious, a strange event occurred. In the state of unconsciousness, she picked up

some Vibhuti and applied a Tikka on the forehead of Veera Baba who had been lying ill for quite some time. The effect was instantaneous for Veeru Baba got up from his bed, as though he had never been ill. But Champa sank in deeper unconsciousness. She became conscious when I sprinkled some water, which was powered with my Sankalp. The moment she returned to consciousness, she began to address me as Dadju (brother in the Pahari language).
When she felt a little better, her brother and Prema escorted her back to her house. In the meantime, due to the unexpected intervention of Champa, Veeru Baba was restored to his former healthy self. Champa's magical powers left me bewildered. The arrival of Pammi and Guddi did not allow me to ponder on this issue. They had come to fetch me because Champa had relapsed into the unconscious state. When I went inside their house, I found Champa muttering the word 'Dadju even in the state of unconsciousness. I brought her back to consciousness. But when she opened her eyes, she made an astonishing statement, which totally left me non-pulsed. In a firm tone, she said, 'You will have to be my brother as I shall tie you a Rakhi'.

I controlled my feelings and replied in a detached tone. Ltold her that yogis do not have any brothers or sisters. They sever all their ties with the traditional world and create a world of their own, where worldly relationships do not exist. The entire universe in likes a family to him. Though he is for everyone, yet he is alone and not tied to anyone.

Champa burst out laughing when she heard my philosophical answer. In retort she said, "A man cannot deny his filial bond by running away from himself. He renounces his own kins and adopts the entire world as his own. His affection, which was confined to few people, now encompasses the entire world. He lives in a world, which is free form, all bondages. He is undoubtedly steeped in his 'self' but still he works for the welfare of people. Since I am also one of them and I am demanding my share. A yogi who can delve into the depths of past has to accept this relationship. You are aware of everything still you want to escape form this knowledge".

In the solitude of my hut, I began to analyze my recent communion with Champa's spirit and came to the conclusion that Champa was undoubtedly the re-incarnation of my sister Girija. The religious traits of Champa's personality strengthened my theory. But Champa's repeated illness was an enigma to me. I thought that I must view her sanskars in a pure light and solve the mystery surrounding her illness.

I made the fire as medium, took some water in the palm of hands for sankalp and began the invocation. As the fire grew brighter the smoke began to form a thick screen. Gradually a scene began to take shape on the screen. I could distinctly see two women, one old and the other young engaged in a conversation. The younger one handed a jar of water to Champa walking in a measured pace. Champa goes near a canal and has a bath in that water. She leaves her hair open and walks back. But this time, she was not alone because four souls in astral forms are in possession of her physical frame. An old woman chanting Mantras appeared to be controlling the actions of these wayward souls. My eyes also caught sight of an old 'Malang'. Champa in the mean time collapsed, but before she becomes unconscious, she makes a vain attempt to mutter something. Consequently a woman suffused with a bright light appears near Champa and revives her by her caresses. I immediately recognize the celestial looking lady for she is none else but the divine goddess, who always helped me by appearing now and then in her glorious form. The scene slowly faded away in the fire. After the vision, I released my Sankalp and
came out in the open air.

I was appalled at the utter selfishness of human beings, which this episode had revealed. In order to quench some inherent selfish desires, they do not hesitate to resort to such vile means. In this

particular case, Champa is the innocent victim, suffering at the hands of the tramp souls. Seated under a Pipal tree, I threw a causal glance towards the pond. On the side of the lake stood two women, who seemed to be talking to each other. One was Champa and the other one was the divine goddess. I immediately got up from my place and reached the spot where the two had stood. A variety of feelings assailed me. I wondered if the Mother was so kind to Champa, she should suffer thus.

Is the chanting of Mantras by a certain human being more superior than you? Precisely at that moment the divine mother graced me with her presence and advised me to be weary of Meenakshi and the emotional bondage namely the Rakhi threads. Further more, when she told me that Champa of today was Girija of my previous birth. I felt immensely relieved.

The next day, I went to Champa's house. After performing the Pooja, Champa tied the threads of Rakhi on my hand. Thus I was tied in this human bondage. The incessant struggle, which I had undergone, to reach to this stage, which offered me total freedom from all worldly ties, seemed to mock at me. Nevertheless, the reunion with Girija after two births itself was a miracle. Unfulfilled desires of her previous birth
had fructified in this birth.

A CONFRONTATION WITH DEATH

My short stay in Mr. Mohan Singh's Sondhi's house in Rudrapur can be easily termed as extremely 'eventful'. One evening, while I was engrossed in sadhna, the entire household was suddenly plunged in an abyss of despair by the untimely death of the housewife. The children clung to me in desperation and began to wail. I was astonished by the unexpected rapid turn of events, which had resulted in this tragedy. When the tragedy occurred, I was present in the adjacent room but was totally unaware of the activities of the household. The tragic irony of the situation began to gnaw me. A silent rage seethed within me and on a sudden impulse, I pushed out everyone from the deceased woman's room. When everyone had left the room, I put my foot firmly on the temple of the dead woman and could feel the feeble life current still present, since life current began to course through her body. The inert body began to tremble and Mrs. Singh came back to life with a jolt. I removed my foot and walked back to my room. Behind the closed doors, I was a picture of guilt and remorse. I felt sick with myself, for I had interfered in the working of the law of nature. But I could not brush aside the over whelming love of the children for their mother due to which I had resurrected their beloved mother. One afternoon, I bade a quiet fare well to the family and left that place. I was in the grip of an unknown fear and could hear the ominous laughter of nature for I was the violator of her inscrutable laws. I went to Vir Giri Baba in Delhi and found great solace in his benign company. Thus purged from the feelings of compunction, I returned to my
little hut in Nal Damyanti.

THE FINAL CONFRONTATION

Time flew by and Champa's illness began to take the shape of a riddle. I wanted to solve this riddle once for all, so I packed up my meager belongings and left for Almora. The chief contention of my visit was to undertake a thorough investigation of this 'Psychic Zone'. When I reached Almora, I found Champa as a matured young woman studying for her postgraduate degree. Her younger sister Prema too was about to finish her graduation. Champa's illness had become chronic and several times, it had almost killed her. The recurrent illness of Champa had plunged her friends and relatives in despair. The date of her final examination was near but Champa's illness - her fainting spells did not seem to abate. An element of uncertainty and desperation hung in the air. Every one

seemed to be concerned about Champa's illness, but they were just helpless spectators.

One day I resolved to use all my might on the tramp souls, which had made Champa's life miserable and finally get rid of them. In the presence of Champa's friends, sister and teacher, I began to invoke the souls. My invocation had an instantaneous effect on Champa and she began to speak chaste Urdu in a male voice. I tried to befriend the spirit but was rudely rebuffed. Despite the continuous stream of abuse, I did not give up and commanded the soul to assume some shape and make an appearance. But the soul defied the command and Champa unconscious state relapsed. The next day I repeated the exercise but my approach was slightly different. I sprinkled water in the whole room and sealed the room with an invisible energy band created by my mantras. Since Champa's was unconscious, the evil spirit easily became the prisoner of the enchanted circle. In an arrogant voice the spirit began to speak through it's medium - (Champa). The spirit said, "All your efforts are useless, for I have been summoned by someone to destroy this girl's life. I am not alone in this; my companions are also with me. So even if I decide to leave her, my companions will not. They will make me and the girl suffer the consequences". This time the entire conversation was recorded on the tape. More over, my efforts of compromise were also rejected. Uma crushed by this final stroke began to weep uncontrollably. She was Champa's sincere friend and therefore was unable to accept this decree of fate.

Champa's illness had created an atmosphere of panic in her house because the day of her examination had almost arrived. Despite my persistent requests and effort, the spirit was not willing to leave Champa. Ultimately when none of my approach seemed to work, I decided to accept the challenge of the spirit. I consoled Uma with my thought vibrations in the following manner, "Uma, do not despair for your friend will be able to appear in tomorrow's examination. The spirit which is at the root of these problems will help Champa in her examination - this much I can assure you". Since it had become quite dark, I escorted Uma to her house and then proceeded towards the lonely outskirt of the village. Alone in the solitary surroundings, I gave vent to various thoughts which were teeming in my mind. The entire night was spent in contemplating man, the all pervasive divinity, life and death. When I saw the first ray of sun glimmering in the horizon, I got up from my seat and walked back to the hustle and bustle of the town.

The household seemed quite normal when I stepped inside. Champa was busy in the preparation for her paper, which was to begin in the afternoon. Everything was normal till 10 A.M. but things began to assume a different shape when the clock struck 1 P.M., Champa became unconscious. The members of her family became highly agitated due to this. However, I remained unruffled because I had the fore knowledge of this crisis. I immediately took charge of the situation and began to communicate with the spirit, which was in possession of Champa's physical frame. I pleaded with the spirit to let Champa go and allow her to appear in her examination. But it did not relent. I resorted to my ultimate weapon - a simple shaving blade. Armed with the Sankalp vibrations, I made a fine cut on my wrist with the blade and forced out some blood drops. There after I mixed these in a glass of water and coaxed Champa to drink it. The treatment magically brought Champa back to consciousness. I instructed Champa to get ready for the examination and then attended to the spirit, which was in a pitiable state.

The former arrogance of the spirit was replaced by meek pleas of mercy. Diffident and shattered, the spirit wanted to befriend me. I laughed at the reversal of the situation but in the end accepted the offer of the truce. Overcome with relief, the spirit gave the promise to help Champa in her examination.

The spirit kept her promise and Champa managed to pass the examination with good grades.

On the last day of the examination, the spirit appeared for the last time and then was lost forever. From that moment, Champa's life underwent a dramatic change a new Champa confident and happy emerged. The mysterious relationship of the spirit with Champa had sprung from the karma.

DEVIDHURA

An ancient Shakti Peeth known as Devidhura is situated in a cave amidst natural rocky surroundings. The grandeur of this place has given it a lofty status. Tara Datta Shastri - a scholar of Vedas, who lived in that area, invited me to visit the famous Shakti Peeth. I was deeply impressed by the Shaakta Peeth and it's beautiful location. The place is unique because it has continuously received the benediction of the divine goddess Bhagvati. On the very first day of my visit, the divine mother gave me her darshan. We sat on one of the rocks, which lay scattered and talked for a long time. After the divine mother disappeared in her cave, I came back to the school where I was lodged and awaited for the dawn.

The second day of my visit was very busy, since a proposal of a yagya and the residents of place put samadhi forward. This tiny Himalayan village responded to my arrival with love and enthusiasm. People residing in the remotest area of the Himalayan region also came to visit me. In this Peeth, I decided to undertake a nine days of Samadhi. Maha Chandi yagya was also on the agenda of the religious function. At the outset. such a proposal appeared quite difficult because a few shops in the area could not have catered for the massive arrangements. But my profound faith in the divine mother waived aside all the doubts. An unexpected help from some senior officers solved the problem of the procurement of the necessary items for the great yagya.

Some roaming mendicants, however openly opposed the proposal. The intention of my samadhi was to explore different places in my astral form. The so-called sadhus, even in their wildest dreams could not entertain such a possibility. Therefore, their reaction did not shock me, but on the contrary exposed their shallowness. Saffron clothes, forehead smeared with ash and the use of intoxicants do not make a sadhu. A true sadhu does not indulge in petty acts like baseless criticism. When a sadhu succumbs to the pressure of personal jealously and hatred, he becomes a picture of mockery. Total surrender to the will of God and the welfare of society are the chief characteristics of a true Sadhu. I entered into Samadhi for nine days under the ground as per the original programme. All these nine days, I was present among the villagers in my astral from and in this invisible state, watched their various activities.

Emotionalism and mental conflicts often blur a human being's out look towards life. In the state of confusion, he is unable to choose the right path. An accidental meeting with an intellectual person often relieves him from the chaotic state. The religious stories and discourses arouse a flood of emotions in him. He can be easily compared to a dry pit, which gets filled with water in the rainy season only. But when the season passes away, it reverts to its former dry state. Man's inability to comprehend the time's movement, perhaps is the cause of his fluctuations - only a few human beings are an exception to the above.

I had illuminated a lamp of spirituality in this small Himalayan village. Since my mission was over, I bade farewell to the citizen of Devidhura. I then went to Sapteshwar and spent some time with Mahant Dinesh Puri Baba and then returned to my cave in the Himalaya. Thereafter, I dedicated myself whole - heartedly to the creation of new. The presence of Maha Shakti provided me the right impetus. The awakening of the Kundalini, the supremacy of Para Kala and the creation of Prakritic Kala were the salient features of my spiritual exercise.

With the natural support, Kala rose upwards along with Rekha and became stable in the sky. There upon, the sky became illuminated, and cognized the Bramha tattva. Totally absorbed in the outward leelas of Bramha tattva, I obtained the plane of parakastha while still merged in the Atma. I invoked

the five elements and opened the petals of the Lotus Chakras in the Panch Kosha. Thus I acquired the potential to stay alive for many years under the ground as also under water. In these states, I could travel in the air, float in the space and visit other Lokas. Due to these attainments, I began to wander freely in the Himalayan regions. I explained the supreme importance of spiritual science to modern scientists of India and abroad. I specially impressed upon them about the possibility of the scientific usage of thought vibrations. It is even possible to conquer death through a particular yogic exercise, which enables a yogi to make his body inert and later rejuvenate it. The yogi is endowed with the potential to dissolve all the organs of his body in an astral form and make these appear in physical later. He can also create more than one physical form simultaneously. There are many yogis whose capabilities are yet beyond scientific explanation. I have demonstrated the amazing powers of yoga to doctors, intellectuals, and scientists and baffled their rational beliefs. I continued to move on my path undeterred by the impediments, which cropped up from time to time.

GURU NANAK. A REFLECTION

The human body is made out of Panch Bhoot. At the core of the gross form, there are two significant tendencies, namely the internal (Bramha) and the external (sanskars). A man can make his life meaningful by surrendering to Bramha and discovering the divine potential within him. The philosophy of life as a total absorption in the soul enables a human being to purge his sanskars and attain the state of Advait. The routine worldly life does not create any problem in this sublime pursuit.

Jiva is a traveler on the path of life. Its physical form is the medium. The journey of life is a simple name for the tour of the Bramhand. Death is just a change and Moksha offers some rest. 'Self' involvement is the supreme form of human existence. A life devoted to 'self' realization has distinct identity and stands as a solid representative of the inherent truth'. It is a proven fact and cannot be rejected as a product of a fertile mind. A human being experiences a variety of emotional and physical stresses while he is alive. All these upheavals continue to hound him during his lifetime. But when he dies his problems of material life also cease to exist. Truth is the eternal life. God is the only truth and death too is the truth. The entire drama is the result of this truth. The cognition of the "self" in its supreme form empowers a yogi to travel to the mayaic Lokas of the entire Bramhand at his own will. These words spoken by an old man on the banks of a lake in Amritsar left an indelible mark on me.

I had embarked upon a journey of north India on foot. My visit to Amritsar was a part of the above. The Golden Temple in Amritsar was a full of activity. Thousands of men and women were engaged in Shramdan. The devotees had dried the 'sarover' in order to extend its length and make it larger. Despite intense heat, they carried out work with a touching devotion.
The sight of an old man and woman in the crowd in caught my attention. They were helping each other in carrying the load and appeared totally engrossed in their work.

Whenever my eyes got locked with theirs, I was rewarded with a smile. The exchange of looks and smiles continued for quite some time. I was not content with these occasional glimpses and yearned for more. A sudden pushes from behind imbalanced me and I fell head long into the dry sarover. The old man immediately rushed and helped me to rise. He dusted my clothes and then looked at the offender, a young Sikh inquiringly. I stood as a silent spectator between the two and began to dive in the current of their unspoken thoughts. An invitation of love and compassion could be read in their eyes. In silence, they stood like the waves of the ocean. The young man broke this spell by coming towards me. He addressed me thus, 'Can you give me two rupees'? His unexpected request and laughter simply left me dumb founded. I quietly handed over the meager amount to the young man and bowed to him reverentially. The old man also laughed and walked away from the scene. At this the young Sikh said, "Are you out of your wits? He is no one else but Guru Nanak Dev and the old woman is his wife". The Gurus were present before you; still you could not recognize them. The Guru was himself doing the Shramdan and you must not give up this rare opportunity of meeting him. After blessing me, the young man departed from that place. This young man was none else than, Hari Baba. I turned around to pay my respects to the divine being in the guise of an old man. But Guru Nanakji merely smiled and swiftly walked away with his wife. I tried desperately to catch up with him, but failed to match his speed and within no time, they disappeared.
I walked the entire day through fields and rivers in search of the divine being - Guru Nanak Dev. At dusk, I reached the Taran Taran gurudwara and decided to spend the night there. In the quietness of the midnight hour, I transmitted my thought vibration in search of Gurunanak Dev. The result seemed positive in a certain direction but it was practically impossible to reach him so soon. As

such, to go in to a state of samadhi was the only alternative. Since the place was totally deserted, I found a suitable spot under a tree. secured my body with mantras and went into samadhi. I left my gross body under the tree and set forth towards my destination in my astral form. After the long astral journey, my search came to an end. I spotted a young boy playing near a hut, which was situated on a hill. I landed near the hut and began to materialize my physical form. The moment the boy saw me, he ran down the slope, which led to the river. I followed him in my physical form but before I could catch up with him, the boy escaped in a beautiful boat to the opposite bank of the river. As I was about to cross the river, an old woman emerged from nowhere and prevented me from doing so. She said,' my son, do not try to reach the opposite bank. Guru Nanak dev is not ready to see you, as of now. The time for this meeting is not yet ripe. Let things happen in due course. Now I advise you to return to your gross form, for the day is about to break.

Many years rolled by since the above episode. I continued to wait as per the old woman's advice for the 'ripe moment', which would lead me to Guru Nanak Dev. During this period of waiting, I frequented Himalayan region and walked on the banks of the flowing Bhagirathi (Ganga) river. Finally the day dawned and my patient waiting came to an end. I caught sight of the same old woman walking on the opposite banks of the river Ganga. I, at that time was engrossed in a conversation with Hari Prasad Maheswari and his wife but I could not take my eyes away from her - the sight that was full of promise. The figure of the lonely woman coughing and struggling to climb the steep height haunted me for the rest of the day.

At night when everyone had retired, I shut myself in my room. I left my gross body and proceeded in the astral form towards the same riverbank, where long ago, I had seen a hut. The hut looked the same and the boy playing near by revived the old image, which I had treasured all these years in my memory. This time the young boy did not run away from me but on the contrary, waited for me. When I picked him up in my arms, the boy broke into pearls of laughter. There upon a transformation took place. The splendid figure of the divine being Guru Nanak Dev stood before me - instead of the young boy. The divine revelation opened the floodgates of boundless joy within me. In this blissful state, I asked him a question which had bothered me all this while. In a humble tone, I said, "Prabhu, you are a liberated soul and a supreme siddha, yet you was engaged in the Shramdan in Golden temple? Kindly explain this?"

Guru Nanak Dev's answer has been summarized thus, "My son, I am dead. So how can I ever participate in the Shramdan? All such activities are performed by the Bramhic potential, which exists in every human being. I merely play the role of a catalyst. Despite my death, I am still alive-albeit, in a different form. I am totally merged in the divine essence - the cosmic consciousness. I have spread my message to the people in virat Swarup. My union with the divine essence has become the luminous halo known as 'Nanak Dev'. I have become immortal. I am dead to the world but this death has given me immortality. Everyone wants to live in this manner. But when this realization awakens within him, it is already too late. I was an upasak and my intense upasana freed me from the limitation of sanskars. Hence, I became a 'self illumined person. All the Jiva who are caught in the mesh of worldliness and are leading a meaningless existence, devoid of Karma are dead to me. In this finite world, they are like corpses, for they have become oblivious to their true "self" The material comforts of life have blinded them and they are unable to see the divine spark within them.

Human beings are caught in this cycle of life and death due to the tremendous attractions of the pleasures of life. Surprisingly, despite their awareness, they are repeatedly entangled in the cycle of life and death. Nature's greatest irony is manifested in man's apparent ignorance. Though he recognizes his supreme potential, yet he is unable to do anything. He lives for tomorrow and creates

a dream world of hopes and desires. Sadly enough, when tomorrow comes, the time to bid farewell to this world also comes. My only regret is - had man realized himself a little earlier, he would have lived for the welfare of others. My teachings, therefore, centre around two cardinal points i.e. Paramarth (social welfare) and Purusharth (hard work). I influence them to work according to my teachings. I am their path and am also a traveler. I have a form and at same time, I do not have a form. The deep devotion and the imagination of my followers have made me Brahmamaya. My teaching and my karma have become their ultimate goal. My illusory presence merely fortifies these external activities. All the activities are in fact, carried out by the Bramha. Bramha is active in everything. I am present yet I am not present".

With this immortal message, Guru Nanakdevji returned to the former identity - a young child. I watched him for some time and began to dematerialize my astral form where after I returned back to my gross form, which was lying in the privacy of my room. I spent rest of the night in the dew-drenched lawn. The chirping of the birds heralded the morning. The grey morning light covered the horizon in the width of its mantle when Maheswari couple came to me for the customary morning greetings. I expressed my desire to leave the place. But they persuaded me to defer my immediate plans of departure. Since they were so insistent, I gave in and extended my stay. One day, I initiated the couple in the cognition of Shiv - tattva and advised them to inspire their fellow men towards the path of Paramarth. I blessed them in their new vocation and bade farewell to the inhabitants of Bhatwari.

My wanderings led me to Nandanvan, a paradise on earth as also, Bhrigu sarover where lotus blooms in abundance. Vaitarni River, a confluence of Bhagirathi and Bhojgarh River, is the landmark, which leads to this scenic spot. Nandanvan an abode of unparalleled natural beauty.

NANDANVAN

Nanak Dev's hut was situated amidst the Nandanvan's spectacular natural beauty. It is an ideal spot for his varied leelas. I was distracted by nature's splendor for a little while and then resumed my chase of Nanak Dev who was running away at a maddening speed. I did not give up my pursuit despite his speed and was finally able to keep pace with him. Nanak Dev maintained an impregnable silence all through the walk. We reached an open land over grown with colorful flowers. This breath taking spot known as Tapovan. It is situated almost six km beyond Gomukh. Hundreds of caves of different shapes and sizes exist in this heavenly place. A treasure trove of many rare herbs with curative properties is to be found in Nandanvan - a place full of pristine nature's glory. The beauty, splendor and color of Nandanvan cannot be described in words. Yoga in its truest form is hidden in the caves of Nandanvan. Moreover, it is the habitat of many exalted beings that freely roam around the place. Immersed in the divine bliss, they are immune to the entire mayaic splendor, be it natures beauty or any otherworldly / natural attachment. They have transcended all these limitations and are only alive to the truth, which is within them. These yogis, enriched with all the superior Kalas of nature, have earned the title of Yogeshwar. Creation lies within their will power and destruction lies within their thoughts. By virtue of their yogic power, they can perform unbelievable acts like - lifting up the mountains, arresting the flow of the rivers, creating tidal waves in the tranquil ocean or helping the world on the brink of disaster. They do so with their unfathomable kindness.

With Nanak Dev's help, I obtained the darshan of the exalted mahatmas who inhabited the innumerable caves of Tapovan. Nanak Dev from this point began his return journey. I watched the silent retreating figure of the 'celestial one', who had evidently accompanied me only to reach me to the great yogis of Tapovan.

I stayed in Nandanvan for a couple of weeks and savored my association with the sublime mahatmas. I even got the opportunity to visit Seema Tal located near 'Bandar Punch' Parvat. Seeyagarh Ganga emerges from this remarkable Tal to join with river - Bhagirathi. I stayed for a short while in Paramanand Udaseen's hut situated on the bank of the Seema Tal and watched the Kinner boys and girls engaged in varied sports. Ramanand Avdhoot ji took me to his cave, which was near Dodi Tal. He has chosen this Tal as his taposhthali and he has been living in this place for centuries. Dodi Tal extends to a length of three miles and is encircled by dense growth of Bhojpatra trees. The dancing reflection in the transparent waters of the lake is an exquisite sight.
Almost twenty miles beyond Gangi, the last Indian village, lays another beautiful lake known as Sahastra Tal. Sahastra Tal is at the centre. Three samovars are on its east and its west side also has three samovars. Bhilang and Milangana, the two fast running rivulets too can be seen on east and west of the Sahastra Tal. Linga Tal owes its name to the small island, which has the semblance of Shivling. Nature has lovingly crafted it at the centre of the lake and a mass of colorful flowers enhances its beauty. Shining black stones have been meticulously laid in the Sahastra Tal. The length of the Tal is 2 kms and at the very first sight, one is over-whelmed by it's size. Birds of different varieties are often seen near this lake. Mahatmas of high esteem often move around near the lakes. I was fortunate to perceive the prolific beauty of the lakes and flowers in the revered company of the seven Mahatmas. When this short sojourn came to an end, I embarked upon my lonely trek to Badrinath and the range of Sumeru mountains.

From the high altitude of the Sumeru mountain. I observed the wondrous mayaic activities of Bramha. The sight of a group of Mahatmas endowed with the rich knowledge of spiritualism climbing the steep height of the mountain heightened the glory of the Himalayas. The Himalayas, since time immemorial, has been a constant source of inspiration to India and it's people. It has always sent a message of peace and hope to the strife torn world. In the Valley of Sumeru Mountains, I spent some time with these learned Mahatmas and thereafter continued my journey towards Santopath Tal - the chief source of Alaknanda River. This lake is situated on the southwest slope of the Chowkhamba Mountains. My two days of arduous trek led me to the Santopath. On the way, I crossed Alaknanda Glacier, Bhagirathi Gal and Kharak Bhagat Glacier. Santopath Lake is triangular in shape and looked enchanting in the icy ambience. I managed to cross the huge icy mounds without any difficulty and reached the shore of the lake. While Baba Ramdasji and Sundernath ji were waiting for me, I hungrily ate the edible roots, which the Mahatmas gave me. It was my first meal after weeks of fasting and it really appeased my hunger. After my meal, I straightaway walked to one of the three huge caves on the bank of the lake. The territory of Alkapuri begins from this point. I slept for a long time on the floor of the cave and when I got up, I found the three Mahatmas had already arrived and had started a fire, which bathed the cave in it's soft glow. I toured the Himalayas in the benign company of the three great mahatmas. I even got the opportunity to visit Chakra Teerth the historical spot where Yudishter had met Dharmraj - the demigod. There upon Yudishter had vanished and had gone to the subtle worlds. A forest of Bhojpatra trees known as Lakshmi Vun (forest) is on the way to Alkapuri. Munis and Devtas converge on this spot on the day of every Ekadashi - eleventh day of the lunar month. The inhabitants of space often visit the natural icy expanse of Chakra Teerth.

Rishi Kund and Urvashi Tal - these two lakes are located in the valley of Neel Kanth Mountain. The uniqueness of Urvashi Tal lies in it's beautifully carved stonewalls which surrounds the entire lake. A special ghat has been carefully constructed for the female tourists. Rishi Ganga originates from Rishi Kund. We spent some time on the banks of Rishi Ganga and there after returned to the cave. On Sundernath ji's request, I agreed to extend my stay for two more days. Sundernath ji talked about the plight of human being, who is in the clutches of social limitations. He analyzed the causes of the same. He said, 'neither does a man knows anything when he is born nor does he know

anything when he dies. But during his lifetime, he considers himself capable of anything and everything. The experience derived from his own creations, becomes all in all to him. He deludes himself by thinking that society alone begets all creative activities and feels proud to be its member. He formulates different social norms and thus tries to prove his worthiness. Unfortunately, he forgets that all such activities are transitory and therefore meaningless. His earthly abode is also illusory. Thus he begins to doubt the existence of his real abode from whence he has come in the human incarnation. He tends to confuse the worthy with the unworthy. He regards his ancestors as the progenitors of shristi. He considers people with philanthropic nature to be like 'God'. When a certain individual exhibit's some mystical power, he is blindly accepted as khuda (God). Despite his elevation to the status of a God, his parentage is looked upon with suspicion. Generally a man's conversation centres on his own achievements in the material world - where God does not seem to play even the infinitesimal role.

Paramarth is like a naked sword and there are certain situations, which gives birth to this noble attitude. Society has carved this path of Paramarth for those who have severed all their social ties and dwell in the Atma tattva. A common individual is often prevented from adopting this noble path. A bit of charity is depicted as humanity. Many episodes in the life of a man reflect his humanitarian nature, which enables him to obtain heavenly bliss. This attitude is fallacious, for it shrouds the vision towards his own divine potential. Interestingly, the Indian woman hood is invested with a false ideology i.e. to a wife, the husband is like god. A dutiful wife, who serves her husband well and lives as per the laid down norms of the society, goes to heaven after her death. Even a slightest deviation - like mixing with another man is considered as a big sin and she is punished for the same. A man on the contrary, enjoys the total freedom from all such social restrictions and his licentiousness is regarded as his manliness. The prevalent social evil in the temples like the Devdasi system is promoted by man and many Pujari's sexually exploit these unfortunate women in the name of religion. A sadhak on the other hand is ostracized if he has any relationship with a woman.

Society never allows a human being to lead an independent life, which is free from social bondage. Hundreds of institutions have mushroomed which project the ideals of Paramarth and humanity. A sadhak, who has adopted an independent path, is often entrapped in these charitable institutions due to which he is deviated from his path. Consequently, he again finds himself in the eternal cycle of life and death. Whenever any person dares to express his unconventional ideas, he is snubbed and condemned. But if he has some social standing, be he a saint or a politician, the society stoops to his overpowering personality. Hence onwards, he is compelled by the society to lead a life of a philanthropist divorced from his chosen path. All this is done in the name of humanity.

If a man is able to evade these social obstacles, he can become an ideal man and discovers the real identity of his soul. He lives as a yogi in his rightful abode the glorious Himalayas. Thousands of curious travelers have tried to explore the wealth of the Himalayas, but have failed. The conquest of the highest peak does not mean that man knows the mysteries in Himalaya. Only a yogi, the true inhabitant of the Himalayas, can help the explorers in getting a glimpse of the mysteries like long lived saints, the Kinners, Gods, Gandharva, Siddhas etc.

There are many Lokas in the subtle worlds all over the Himalayas. Likewise, in Himalayan villages, there are groups who are culturally, physically scientifically and spiritually, more advanced than us. They can travel in physical body or in the astral body through sky. The can move in air with their physical forms. Even their spacecrafts can visit various planets unhindered. The most significant capability of this civilization is that their entire creature needs are fulfilled by sheer power of their will.

When I expressed my desire to proceed on my onward journey. Baba Sundernath ji offered a piece of useful advise. He said, "I am afraid that this time I will not able to accompany you on your expedition but I can certainly suggest the route you should follow. Dev Tal and Arawa Glacier will lead you to Kailash Mountain and while trekking on this route; you will come across the ranges of Gandha - Madan Mountain. The people belonging to the ancient Tibetan Tag-shoo civilization ive there. These people are well conversant with the secret places of the Himalayas and Buddhist Vihar. In the mean ime, I will try to communicate with the Langompa saint Ju nd inform him of your visit. He will be able to guide you hrough the mysteries of the Himalayas. Armed with this precious information, we embarked upon our marathon tour.

During our walk, we found a decomposed body of a sadhu in a cave. We deduced that the sadhu had probably got injured and had some how managed to reach his cave. He must have tried to heal his broken body but apparently failed in his attempts. We buried the decomposed body of the unfortunate sadhu under the ice and resumed the steep climb of the glacier. From the highest point of the glacier Gandmadan, we could clearly see the mountain and it's cascading waterfalls. We began to descend the mountain and after a long and careful descent, we reached the famous Sunder van, which is situated at the foothills of Gandmadan Mountain. Sunder ban is the abode of lord Hanuman. This famous forest was not new to me, for I had visited this place earlier in my astral form. A small Lakshman Temple, situated along the bank of the Lakshman River was our temporary lodging for the night.

The next day we again began our long journey towards our destination. The view of Kakbhushundi Sarover, which lies between Kamet and Gandmadan mountains, was simply enchanting. The two rivers, which ran on the either side of the lake, formed the striking shape of a bow. We continued to walk on the edge of Dhaula River, which took us to Vishnu Prayag. From Vishnu Prayag, we switched over to the regular road, which went up till Nand Prayag. We followed the river Mandakini and patiently scaled the height. When we reached Roop Kund, we were over whelmed to hear the glorious tales of Nanda Devi. A heap of primitive skeletons lying at the bottom of Roop Kund was an awe-inspiring sight. But the reflection of Nand Devi peak brightened the surroundings and dispelled the feeling of awe, which the skeletons had produced. Hemkund is the last lake of the Nandadevi group of mountains. It is situated at a very high altitude. It is an important religious destination. There is a beautiful wall of finely carved glittering stones at this place.

At this spot, we came across a herd of healthy sheep and following them was a group of young boys and girls. The multiple horns, however, gave the sheep the extra-ordinary look. We began to walk towards them but as we were about to catch up with them, they suddenly started walking towards the other side of the mountain in the proximity of the Nanda Devi peak. We also continued to follow the group and in the course of our walk. we saw a lake known as Surya Kund. From this lake, began the difficult slope. Strangely enough, the sheep and the group of boys and girls suddenly vanished at this precarious point.

We looked down as we reached the slope of lake Surya Kund from where the flow of river Rishi Ganga was visible. The scene was full of snow. It was literally impossible for the animals to come down. Our eyes searched in all directions, but we could not find the sheep or the kids. When it began to grow dark, we abandoned our search and returned to Hemkund to spend the night. Since there was no shelter within the sight, we had no option left but to spend the night in the open. The icy winds made us extremely uncomfortable but we were reluctant to steel our bodies with the help of samadhi. Finally, when we could not endure the cold any longer, we ate the herb, which was in my bag. Within minutes we, began to perspire and could withstand the biting cold. It was almost mid night when we spotted a torch light approaching us. We immediatly shielded our bodies with

mantras and awaited the advancing torchlight. When the group of torchbearers drew closer, all our apprehensions regarding them also came to an end. The group comprised of the same boys and girls whom we had met earlier but this time they looked different. They were now clad in rich clothes and ornaments. They were rather short people but their complexion was very fair. Some older men with long locks wrapped around their waists were also in the group. The necklaces, which they wore, glittered in half - light and half darkness. One of them came forward and said,' We are Langompa and my name is Ju.' Baba Sundernath ji has already informed me the purpose of your visit and since that moment, I have been waiting for your arrival. When these children told me about the presence of some travelers in this area, I immediately thought about you two. Kindly follow us. We were fully protected by the coverlet of Mantras, as such, without any hesitation we joined the group of the Langompa and followed them. We kept on walking till we reached the characteristic slope that led to Surya Kund. Near the lake a huge opening took us into a different world. The narrow long stony path, which preceded it, was constructed with an artistic precision. The mere touch of the burning torches easily inflamed them, but the next person of the group, which was moving in a trail, snuffed out the fire. After a long walk, the tunnel finally emerged into a massive open ground. All the necessities of life were present in a beautifully arranged manner. Even different varieties of animals were sitting in groups on the vast ground. Saint Ju took us to a cave, which was full of fine carvings. A bed carved out of a huge black stone and covered with animals furs stood in the corner of the cave. Saint Ju offered us seats in the cave and then went out to make certain arrangements. Very soon we were invited to partake of the delicious meal, which was prepared by the ladies of this unusual habitation. Some dishes were semisolid and looked like jam, while the others gave the appearance of butter. Nevertheless, all the dishes were delicious and were served in vessels made out of Gold. The figures of Gods and Goddesses, which were carved on the vessels, were testimony to their superb craftsmanship we were offered some beverages to drink and after this we retired to our cave for rest.

In the morning, when we came out of the cave, we were pleasantly surprised by the scene, which we saw. The huge opening of the tunnel in the morning light was in fact, a small village. Caves of diverse shapes and sizes were in fact the houses of the villagers. Shortly, saint Ju came to us and led us out of the long tunnel. When we emerged from the tunnel, we found ourselves in an open land, which faced the mighty mountains. The rivers running between the mountain ranges looked extremely soothing. Saint Ju sat down on a rock, which lay near by and began to communicate with someone with his thought vibrations. After a short while a small circular aircraft came revolving towards us. The circular shape gradually landed near us and a man who resembled saint Ju alighted from the craft. The new comer was introduced to me as Funchiao. We boarded the aircraft and flew over the Sin-Kiang Mountains. The aircraft first circled over the mountains and then gradually landed on the ground.

Many aircrafts of the similar variety were grounded there. Some of them looked ultra modern and were powered solely by solar energy. Our plane alighted on lush green area surrounded by snow-clothed mountains. A group of tunnel shaped caves situated at a short distance, attracted our attention. The doors were unique and made out of unknown substance. We entered into one of the caves and were amazed to see a number of houses, which were constructed in the contemporary style. The wire lines were laid symmetrically on the ground and small cabin shaped vehicles moved over them. Furniture inside that cave was crafted from rocks. The marvelous craftsmanship was worth admiring. More over, the chairs and tables were so light that they could be easily shifted from one place to another. The entire cave was well illuminated with sunlight we inspected all the caves and found them equipped with all the amenities of life. We also visited the libraries, which contained books and scriptures of ancient science and lore. Bhojpatra and cloth were used abundantly to record valuable information. The inhabitants of this place make use of intoxicants in

their foods and beverages. They can bodily fly in the air but they use this power rarely.

The kith and kin of Langompa reside in the Himalayan territory and their mode of communication is thought vibrations. These valleys are popularly known as - Jambidor, Sinkiang, Kailash, Shung and Alakpuri etc. Disappearing at will is another important quality the Langompa are endowed with. We did an extensive study of the rare and precious literature, which was in their library. Saint Ju also introduced us to the Shwet Lokas. The chief of this distinctly different Loka was Taoshing', who welcomed us warmly and there after took us in his air craft over the famous mountain Kailash, called Kamaposhe in their native language. After the aerial tour of the magnificent mountain, we descended near the river Rishi Ganga and thus our tour came to an end.

I returned to my sanctuary, the cave in the Pindari Glacier. The presence of Mathuradas Maharaj and other mahatmas in my cave was a happy surprise. I was welcomed with affection by everyone. After affectionate exchanges, Mathuradas Baba came forward and presented an orange colored coral necklace to me. Ramdasji too received a big bead of Shyama tulsi as a present from Baba. We spent few days in the company of Baba Mathuradas and there after proceeded towards Bageshwar Mutth via the village Khati.

A significant change began to occur within me with the revival of old memories of Bageshwar Mutth. In order to suppress these symptomatic changes, I began to invoke Rekha which emerges when the river of life collides with it. Rekha is an integral part of total cessation, which is called 'vishram'. At this juncture of my life, I divined the presence of Rekha.

SAMADHI AND IT'S HEALING TOUCH

The tremendous spiritual energy, which a yogi derives from samadhi, has healed many patients suffering from various chronic diseases - both physical and mental. I have also cured many patients who were virtually on the verge of collapse and thus proved the authenticity of the healing touch of samadhi. Intellectuals from countries like USA. I initiated Canada France and Germany in spiritualism. The cognition of spiritual power, which unfolds the truth, filled them with the divine bliss.

Even though I used to be thousands of miles away the scene of crisis, I always appeared in astral form, to alleviate the misery of several patients, who sincerely yearned for me. It is the samadhi that enabled me to undertake the aerial journeys. Many a times, I have appeared in more than one astral form simultaneously in places like Nainital, Almora, Bageshwar and Bhimtal etc. The patients who have been restored to health are a living testimony to the efficacy of spiritual healing.

When Science has been unable to unravel the condition of the body and Jiva in the state of samadhi, how can it comprehend the yogi's astral and causal bodies and its speed? A scientist who is keen to comprehend the various incredible claims of a yogi should gather the knowledge of the fundamental tattvas and the sutras, which contain the astral knowledge. Along with complexities of human mind, the speed of the thought vibration should be observed closely. Modern scientific inventions only reflect the intellect and not the supreme potential of all the micro Mahabhoots that contain the very essence of all creations.

The yogis who live in the Himalayas can avert the impending catastrophes, which can strike this world as natural calamities. The thought vibrations provide a different perspective to this world. With the help of their divine insight, they can visualize the future, analyze the present and peep into the past.

Man is continually ravaging nature. Involved in the mindless destruction of natural reserves, man has unknowingly provoked nature's retribution. Nature will one day revolt against the torments which are inflicted on her - the gushing volcanoes, earthquakes, floods and tornadoes indicate nature's vengeance When Nature will be in a tranquil mood, man made disasters like nuclear war etc. will hold human beings in it's vicious tentacles. As such, the future of mankind seems rather bleak. But the intervention of the great sages with their powerful thought vibrations can redeem this dismal picture. A close kinship with nature has endowed these sages with the supernal powers, which can erase the religious disparities among men and lead them to the spiritually illuminated path.

A 'self' illumined spiritualist always has something to offer to the society. His arrival amidst people should not be treated with suspicion and awe. He has no ulterior motives nor is he interested in projecting his image and capturing the hearts of the people. His only interest is to illumine the divinity within men and coax them to cognize the infinite potential of every soul. He carries out all his actions in a spirit of detachment and is not swayed by social disparities. Absorbed within his 'self', he is immune to all temptations of life. Unable to understand the message of spiritual awakening, ignorant members of society try to caste aspersions on the yogi. It is indeed a sad commentary on the shallow values, which are being courted by our society.

The yagya, which preceded the samadhi in Pithoragarh, left spiritual fragrance in the air. People from distant places responded enthusiastically to this sacred function. Rains and strong winds

continued to lash the samadhi sthal without any signs of abating. The eager crowd who had come to witness the pious occasion became restless and morose. Nature's unco - operative mood cast a gloom over the entire proceedings. People began to pray to mother nature to relax her fury. I also prayed silently for nature's co-operation. But the heavily over cast sky presented an altogether contradictory picture. Instead of lifting up our spirits, it lengthened the gloom of the people, who were sitting with me. I made a final request to nature to sober down before I resorted to the power of my sankalp. The instant I threw water empowered with sankalp towards the ominous clouds, the weather began to change. The wind dramatically changed its direction and finally rains stopped. The clear sky and the fair weather filled the congregation with great joy. The objective of my samadhi was to invoke spiritual consciousness in the population of Pithoragarh. Since the pit, which was dug for my samadhi, was full of muddy waters, the workers had to make special efforts to dry it. With the help of fire, they dried up the pit and made it ready for the samadhi. At the predecided moment, I lowered myself into the pit and sat at the bottom. Within no time, I lost consciousness of the physical surroundings and was absorbed in deep samadhi. The onlookers could not suppress their feelings and wept openly.

My gross form was buried under the earth but my astral form was free to wander anywhere and everywhere. People who were aware of my presence in the astral form. materialized before them and confirmed their speculations.

Over awed by this incredible phenomenon, when people began to throng me, I dematerialized myself and left behind a pale residue - a reminder of my presence. I continued this game of hide and seek with my friends, well wishers and all those who needed my help. I often relieved some patients of their excruciating physical pain and guided them towards divine consciousness. With the help of my intuitive insight, I helped many people to balance their disorderly life. Even a total stranger can seek the help of sukshm astral form, when he is in communion with Ishwar, the divine. The sukshm form or astral form moves at a high velocity. When an astral form appears before a man, it is a mirror image of the gross form. The only difference is this that a human being cannot feel it or touch it. The astral form is made of speed, conscience, intellect and ego - only the gross body made from the Panch Bhoot is absent. The causal body has none of these. It is merely a luminous glow. It is the manifestation of soul and has infinite powers.

I wandered all over Pithoragarh in my astral form and kept an eye on the diverse activities of the town. When I reached the site of the yagya, the fire in the yagya kunda was about to die and this disturbed me. I tried to draw Taradatt Shastri's attention to it. When Taradutt Shastri did not get up, I turned his bed up side down and roused him from his deep slumber. Too stunned to speak, he meekly obeyed my orders and did not even question my presence. Since Lala's son was seriously ill, I paid him a surprise visit. I cured the ailing boy and there after performed a small Havan. All these activities were carried out in the astral form. In a lighthearted mood, I performed small magical tricks-one of them was making tangible objects like tea and milk to disappear suddenly. This trifle act created a stir among the onlookers. Anjoo Sahni was simply overwhelmed by this miracle and could not erase its memory from her mind.

In the context of the various acts, which I have performed successfully, I wish to implore all the scientists who are engaged in the 'Atomic Research' to pay attention to this yogic enigma. The will and the speed are fundamental creative forces in the astral form of a yogi. By virtue of these fundamental forces, a yogi can create more than one form simultaneously. The infinite potential, which a samadhi generates in a yogi, is confirmed by the astral performances, which I have described in details in the random episodes.

I added a chapter to the on spiritual the history of Pithoragarh and restored its long lost glory. I had achieved my objective in Pithoragarh. I therefore decided to bid farewell to all the worthy citizens of the town and resume my solitary wanderings in Himalaya on the path of monism.

MY CHILDHOOD A FEW GLIMPSES

My early childhood was full of laughter and carefree and innocent sport. The seeds of asceticism and spiritualism had not sprouted in my inner 'self'. I was like any other ordinary child. I could never distinguish between a home and a temple. My games with Baba who was somehow present within the premises of my huge rambling house were purely innocent. These were not born out of any design. A Baba who frequented my house used to play with me. whenever I went close to him. The Banyan tree was his favorite spot and he was always found sitting under its shade. The Baba was a total stranger to me, but he loved my friends and me. So we went to him freely. He amused us by drinking buckets of water and then bringing the entire quantity out in sporadic showers. These small tricks filled us with glee and we went to him freely. He never entered the massive gate of my house but always stood at a respectable distance. Everyone used to revere him. He paid special attention to me. It was evident to everyone that I was his favorite.

My mother felt quite uneasy, whenever she spotted me playing with the yogi. She was a devout person and spent most of her time in the worship of the divine. She was disinterested in the wealth of the family due to some disillusionment and thus sought solace in the worship of the divine. Her motherly instincts always warned her, whenever she saw me in the company of the Baba. Even a causal reference to my growing fondness for the Baba, used to upset her greatly. She nursed secret fears that Baba would one day take me away from her. Despite her caution, all events happened according to the Baba's wishes.

I was introduced to the books at an early stage. Teachers used to come to my house to teach me. Sometimes even the Baba taught me. It was a different world altogether and I acutely missed the by gone days of fun and merriment. My formal education began in a school in Badayun. The regular recitation of the religious scriptures - Gita and Ramayan as also, ritualistic worship of the Divine mother made an impact on my young mind. As time sped by, I began to understand the definition of society, family and the norms, which governed the life of every individual. I was disinterested in the school and it's rigorous schedule, so I often played truant with my adolescence, I always fell in his extended loving arms. After taking rupees two from me, he would always go away. During my
I too experienced the sweet fragrance of spring and it's varied moods. All my classmates came from wealthy families. Lakshmi also came from an affluent family. There were many English students in our institution. They were scared of us and we always dominated them. A mere sight of them infuriated me to such an extent, that I invariably came to blows with them. But Baba, as usual came to rescue me from such scenes.

Once we went to a Himalayan valley for an outing. While we were carousing in a near by stream, the booming voice of Baba rang out in the air. I left my friends behind and began to follow the Baba who was moving at a swift pace. He led me to a cave in Kanchanchunga range, which was aglow with the soft light of a lamp. Some snakes with gem-studded hoods could be seen slithering on the floor of the cave. When we moved a little further, we came across a huge quantity of wealth, which lay in a heap. Some Bhutian monks sat quietly in the deep corner of the cave. A Lang pong tribe inhabited the cave. Many pitchers carved from stones were filled with glittering precious gems or foodstuff. They were kept in a conspicuous order. Baba introduced me to the member of the tribe. The women were partially covered with ornaments. We came out of the cave from a different route, which took us to an open area. The grassy expansion offered the spectacular sight of the lofty Kanchan-chunga peak. It was almost mid day when we returned to the site of the picnic. My friends surprisingly were blissfully unaware of my absence. They did not even comment on my sudden disappearance. Baba in his characteristic way took two rupees from me and left the place.

During the holidays we went to Nepal. We undertook the entire journey on foot and managed to reach Katmandu without any difficulty. We enjoyed the hospitality of the royal family of Nepal. The yogi even visited me in Nepal and always gave me the right counsel. Whenever I showed some interest in worldly temptations, the yogi restrained me and said,' Do not ever indulge in these things or you will be entangled in these for the entire life.' He took rupees two as a compensation for the help from me and walked away from us. After the short trip to Nepal, I decided to visit my parental home. The atmosphere of my house seemed strange and even my homecoming could not change the depression. The liveliness the charm of the village was no longer there. May be that a change had occurred within me which was compelling me to lose interest in the emotional ties. I bade a hasty good bye to my tearful mother, sympathetic sisters and returned to my hostel.

My friend Lakshmi gave me the emotional support and helped me to reconcile to my lot. Together we began to weave the dream of a rosy future. The hills and dales of Darjeeling deepened the colors of our romantic dreams. But Baba always interrupted our dreams and illuminated the true objectives of human of life. I was caught between the two worlds. The world beckoned me with its enticing promises of the future and a deep-rooted desire in me often nudged me to flee to the solitude of the distant mountains. I wanted to paint my life with vivid colors. But some hidden fear forced me to recoil from all worldly attachments. Many a times, I would go into a trance. The sight of dead body always frightened me. The mere thought of death was my undoing. I often meditated on this fear of death, which would nip all my desires and aspiration in the bud. Lakshmi was a comely maiden and hailed from an affluent Nepalese background. Her father was a Major General in the Nepalese army. She had come to India for her education. Like wise, many members of the royal family of Bhutan and Nepal were my schoolmates.

One day, in the early hours of the morning, we went to Tiger Top hill to enjoy the beauty of the rising sun. Perched on a rock, I began to muse philosophically on the question of life and death. Baba too joined me in the pensive gathering. I could not contain the tumult, which raged within me and spoke to Baba candidly. I said, 'Baba, can one escape from the specter of death and live fearlessly? I feel as though I am continuously hounded by death. I want to run away from myself and seek refuge in the distant hills, which seem to be devoid of any sign of life. My outburst stunned all my friends. Baba looked at my face with a penetrating gaze smiled and said, "Penance in the Himalayan caves is an answer to your query. These caves are untouched by the fear which is constantly pursuing you."

Man's karma only instills these fears. Karma give birth to such a sequence of incidents, which finally culminates in mans destruction. But if the man seriously wills, he can keep the death at bay. First of all, he must learn to destroy his sanskars and should also escape from the birth of new sanskars. Tapasya is the only method, which can offer total deliverance from the worldly fetters. But the roots of this fear were so deep that even Baba's illuminating words were not enough. Baba read my mind like an open book. His next move was totally unexpected. He gave me a big push and I went hurtling down into the depths of the ravine. Lakshmi became hysterical and when she saw me, she began to shout at Baba. Baba on the other hand appeared cool and almost unconcerned with the accident. My friends infuriated with Baba's nonchalance began to chase him but were unable to catch the racing figure of Baba. While I was hurtling downwards, two invisible mysterious hands gave me the support. Baba took off in the air and began to fly like a winged person, right over my falling figure. He finally swooped down and prevented me from banging against the rocky ground. My clothes were in tatters but surprisingly I did not have any scratch on my body. Baba brought me back safe and sound to my friends. Choked with emotions, Lakshmi clung to me. Despite the ordeal that I had gone through, I was laughing and was in high spirits. Baba was also laughing with me. Lakshmi continued to cling to me and wept bitterly. Baba tried to console her and said, my

daughter, why do you love this mortal frame so much? Human body cannot last forever. You must learn to love the immortal soul. No one knows what future has in store for you two. Worldly attachments often lead a man astray. Your emotional involvement will swerve this man from the chosen path of truth. Divine romance is an eternal romance". After this short sermon, Baba gave us some fruit's took customary fee of rupees two from me and departed from the scene.

This seemingly miraculous escape left a deep imprint on every one's mind. I was in a dream like state and secretly toyed with the idea of doing tapasya and asceticism. After completing my school education from Don Bosco School Darjeeling and Shillong, I went abroad to seek higher education. My friends too went to different foreign countries like America, Germany and Russia. Throughout my stay in the foreign land, Lakshmi was my constant companion. The glamour of the foreign country soon wore off and I began to have nostalgic longings for my native land. Walking on the roads of Paris, we often spoke of our future lives. Whenever I spoke about my romantic involvement with Lakshmi, Baba appeared on the scene and almost chided me for the digression. The unexpected arrival of Baba, even in the foreign country plunged Lakshmi in pools of deep despair. Baba instantly sensed her despondency and in order to console her spoke the following soothing words, "my child, do not turn your life into a mournful grave. Why have you made your life a dry desert? Flowers should continue to bloom in your life. Do not feel dejected. Dejection will dry the river of your life and the sand will be swept away by unpredictable floodwaters. During the course of your life's journey. I am sure you two will reach your respective destinations. Of course the destinations will be governed by your distinct independent sanskar. It has never been my intention to inflict emotional torture on you. So don't look so sad. I am merely doing my duty. I do not want this young man to get lost in the maze of worldliness. Your sanskars, which contain the truth, will always follow you. Meeting and Parting in this journey of life are the sum result of sanskars".

We stayed in Paris for a couple of days more and then moved over to Munich. In Baden, we were simply stupefied to see expensively dressed Baba engaged in gambling in a casino. He went on winning all the stakes with a confident ease. His totally disinterested in money and was apparent when he shoved all the tokens worth lakhs to Lakshmi. He took rupees two from me and sauntered out of the casino. After a short tour of Arab countries, we finally returned to our homeland.

Lakshmi went to Calcutta to join her father and I stayed back in Benaras to pursue my university education. I joined Indian air force after the completion of my postgraduate education. The day I was commissioned in the Air force as a Pilot Officer, an official guard of the sky, a long lost incident buried in the storehouse of my memories flashed before me. I was then a student leader in Patna, when Nehruji had come to our college. I represented the entire community of the students. Nehruji placed his hands on my shoulders and spoke in a prophetic tone. He said, "The nation is awaiting the emergence of future scientists, doctors and astronauts. I hope all of you will show your potential in this direction'? The address was exclusively for me and I could understand the equivocal statement. What surprised me most was that he seemed to recognize me. This meeting dramatically changed the course of my life. Despite strong objections from my family, I went ahead with my plans and joined the air force. My heart was full of patriotic feelings and brushed aside the obstacles, which came on my way. I flew over different parts of the country zealously. But the yogi never lost track of me and faithfully followed me everywhere. Probably he could foresee the future chain of events. Whenever any incident was about to happen, the magic appearance of the yogi averted its perilous course. All such incidents revealed the exalted status of the mahatma. One day I went to Elephants fall in Shillong to enjoy the scenic beauty of the cascading waterfall. I settled myself comfortably on a rock that faced the waterfall. The instant my body touched the rocky seat, I went into a dream like state. Even the gentle droplets of the waterfall could not disturb my trance.

When I tried to get out of the dream like state, my body simply refused to move. The words froze on my lips and the visible natural surrounding like plants and trees etc began to spin. A vision began to unfold, in which I could see myself moving on the narrow pathways of a mountainous region. The familiarity of the place the warm hospitality of the people and their reverence for me altogether portrayed my different image. The minute returned to my awareness of being in Elephants fall, there was a big explosion and a small plane went into flames to crash on the nearby trees. I came out of my trance with the earsplitting sound. When I tried to locate the burnt remains of the plane, I could not see anything. Every thing, which had occurred a couple of minutes ago, belonged to the world of dream. It was an experience of a unique nature, which cannot be comprehended by individuals who dwell on the physical - sensory plane. Following the mystical experience, a new urge forced me to walk in the forests. All the pathways of the forests appeared familiar to me. Emboldened by the feeling of familiarity, I continued to tread ahead. The roads took me to a habitation, which again wore the look of familiarity. I felt as if I had often trudged on these lanes.

I went to a cluster of shops and unhesitantly inquired about some Khasi people in the befitting Khasi dialect. I was amazed at my fluency in the alien tongue. The people I had inquired about were long dead, only a couple of very old men could throw some light on my queries. One of them spoke to me thus, "the nature of your vision is purely mystical. You must immediately forewarn the authorities that no plane should fly over this area, for it will meet a fiery end. Your vision has fore told you of the future incident". We started walking back together. After a short silence, the old man spoke in his typical way. He said, "Can you give me Rs. Two"? I could immediately discern his identity - he was my old acquaintance - the Baba.

Sobered by this divine phenomenon, I returned to my camp and warned the concerned authorities about the future accident. People laughed at me openly and declared me to be an unfortunate victim of hallucinations. I tried my best to avert the disaster, but no one paid even the slightest attention to my pre-cognition. The disaster did occur as per my vision and the unfortunate pilot died a tragic death. One day, over come with nostalgia, I applied for leave. The rejection of my leave application thwarted all my plans and made me very unhappy. I began to brood over my plight. One morning, on an impulse, I took out my Jeep and began to drive through the thick fog towards the town. Due to the poor visibility and bad driving, my Jeep banged against the tiger bridge and began to roll backwards. It fell into the deep gorge. I could feel myself falling into the dangerous depth of the ravine. Before I could meet a ghastly death, a miracle occurred. A pair of invisible hands caught my burden and gently brought me back to the bridge. I was too stunned to react, so I could not even thank my unknown rescuer. The incident had created a stir amidst the onlookers, who happened to be present at the time of the accident. Everyone began to congratulate me at my good fortune, which had helped me at the grave moment. Some talked about an unknown sadhu, who had rescued me. His identity could not be ascertained by anyone. His appearance remained a mystery. Outwardly I remained quiet but inwardly, I knew the answer. He was the Baba, who had as always been a savior for me.

Finally I managed to get the much-desired leave and left for Sasaram - my native village. Everyone was over joyed to see me. My reunion with my childhood friends was an emotional one. We revived the old memories by wandering in the familiar lanes and by lanes of the village. The loving mother, the caring sisters and brothers, poured fresh life into me. My wilted life blossomed all over again. In the south of Sasaram, one can see the chain of Kaymoor Mountains. Nestling amidst these mountains is Dargaon estate - a popular tourist spot. It is like a tonic to a harassed traveler. During my hey days, I often went to this area for hunting. These forests had become an inseparable part of our lives. One day I went with my friends - Barrister Singh and his son Saroj, to this forest for a

hunting spree. The purpose of my visit to these forests was also to identify some area, which could be given to the poor villagers. We went in an open Jeep. The ride till Gadihia ghat was smooth. We got out of the Jeep at this point. I took my rifle and began to walk towards the gushing waters of the rivulet, where as my friends got busy with the assessment of land. While I was walking in the lonely forest, a small leopard came and blocked my way. His penetrating gaze sent a shiver down my spine. My eyes were locked into a set of familiar eyes. Some past memories began to surface from the ocean of my consciousness. I was virtually reduced to a state of immobility by those hypnotic eyes. This encounter lasted for few minutes. When the animal quietly went back from where it had come, the recognition dawned upon me like a flash or lightning. He was Bagh Baba and had come in this guise merely to warn me. This encounter left me little unnerved. And I could not easily erase the image of Bagh Baba from my mind.

Hunting and leading an adventurous life were two important traits of my personality. I had a high sense of ego and in order to prove myself; I often landed in dangerous situations. Hunting had become a passion, for it fed my ego and increased my importance. Most of my friends kept away from me because of this great flaw. My entry into the forests was like a challenge to all the ferocious animals. I never returned empty handed - my prey always dangled in my hand. I was then a very different person. Religion and spiritualism never interested me. Of course, my mother's devout nature and the fear of death had inspired me to bow to Lord Shiva and seek his blessings. But I never visited temples or paid obeisance to different deities. My former 'self' was a contradiction of my present 'self'. The fear of death on the one hand and a passion for hunting on the other hand placed me in an ambivalent situation. I ran away from the tense atmosphere of my house and found peace in the solitude of the forests. My mother bestowed all her love upon me but my father always spoke in a contemptuous manner. Unable to with the domestic strifes, I became a loner. My friends were dearer to me than my own kith and kin. In my house, there was no dearth of money and the luxuries that money can buy. But I had developed apathy to the overflowing wealth. Moreover, my loneliness always forced me to seek the company of the friendly forests. This is a short sketch of my young days.

The seed of spiritualism, which was dormant within me, began to sprout in the conducive atmosphere of the Kaymoor valley. My inner 'self' under went in to a sea - change after my encounter with this super human in the guise of a leopard. As I browse through my past, my mind lingers on the regal image of the leopard and the extraordinary change, which later on influenced my outlook to life. Since then, I have been doggedly pursuing the path of spiritualism. At this stage of my life, free from the fetters of karma, I find myself absorbed in the tranquil waves of spiritualism where each and every molecule of my being is clothed in a divine light.

My passion for hunting again took me to Bagh Baba. This episode is a sequel to my earlier encounter with Bagh Baba. One day during a hunting expedition, I got a brief glimpse of a leopard. My hunter's instincts came alive and I began to track the fleeing animal. I was the pursuer and the leopard was the pursued. But the strange behavior pattern of the animal generated queer feelings within me. It would from time to time turn around and look at me. This game of chase was almost like hide and seek and continued for couple of hours. Finally I lost my patience and shot the animal on his hind leg. The limping animal began to flee towards a particular direction. I wanted to collect my trophy and hence, I began to follow the injured animal. Even though the animal was badly hurt, it did not give up its peculiar behavior of turning around and looking at me in a meaningful way. A final leap and it was inside the shelter of a cave. A strange bright light emanated from the opening of the cave. When I went inside the cave, an incredible scene greeted me. Instead of the injured animal, I found a mahatma sitting in the cave. Blood oozed out of the left foot of the mahatma. He had long locks and fiery eyes. From time to time, he looked at me with a hypnotic glance. I stood

rooted to the ground and the entire episode simply took my breath away. Moreover, the striking similarity between the leopard's and the sadhu's eyes made me extremely uncomfortable.

The Baba made an apt remark at my evident surprise. In a mocking tone he said, "Why don't you go ahead with your shooting? What is the difference between the unfortunate animal and me? I am a Jiva and the leopard is also a Jiva. Therefore, there is no difference between the two of us. Since you have an insatiable hunger for hunting, it is natural for the beasts to flee for their lives. The animals are your prey today. May be the human beings will be your target tomorrow. Man is also a dangerous animal. These animals are harmless. They do not even make any demands on man. Do you gain anything by killing these innocent and helpless creatures? Instead of hunting these animals, you should divert your energies towards the destruction of anarchy and corruption. Eliminate the reign of terror and exploitation. Usher in a new era of peace and harmony. But if you refuse to change your attitude, you are free to unleash your anger".

His outburst left me speechless. A strange brilliance radiated his countenance the hypnotic quality of voice had a tremendous attraction. Something thawed within me. I threw my rifle on the ground and fell on the feet of the grand mahatma. I was over come with profound feelings of repentance and cried unashamedly on his lotus feet. For the first time in my life, I found my 'self' weeping uncontrollably. Baba began to caress my head. His touch had a magical effect, my entire being seemed to be immersed in an ocean of love. I lost consciousness of the physical world and began to drift in eternity. The past episode, which had played the role of a catalyst in causing the significant change within me, began to unfold itself in a vision. I could see Baba moving in the forest. I was quite close to him, but was unaware of his presence. My friends were also in the vision. Our presence threatened the peace of the forest and it's inmates. Baba then changed himself into a leopard. As the vision progressed, I saw Baba metamasorphised as leopard distracting the attention of the hunting team. The leopard cleverly lured the team to their camp. As soon as the team reached the camp, the leopard was forgotten and food occupied the attention of everyone. The same animal then crossed my path and succeeded in luring me to the cave. Leopard disguise was cast off and the Baba revealed his true identity. From the flash back, I found myself witnessing the vision, which clearly predicted my future. In, this vision, I saw myself dressed as a yogi, who after a period of penitence had found sanctuary in the snow clad mountains of the Himalayas. The riverbanks and the multitude of followers all comprised my future life. A series of unforgettable situations, in which I was to be involved in future, also appeared in the vision. The moment Baba removed his hand, the vision dissolved into nothingness. When I got up from his feet, I was totally transformed. A new peace permeated my entire being. The feelings of remorse were washed off by the cosmic awareness. Baba smiled and said, "Son, this can happen only by chance and the sanskars beget that chance. Man is the doer of karma, yet it is the chance (which is related to your sanskars), which is responsible for the creation of the sequence of all events. Nothing can occur without change. In fact, the change denotes the speed of Kaal or time. Divinity is everywhere. We are mere instruments in this drama - which has been designed by nature. The glimpse of your future corroborates the theory that all human acts, events and the circumstances are preplanned. Everything occurs as per the pattern that has been pre-designed. Whether one wants it or not, things will happen as per the inexorable divine law. Mans incessant struggle for liberation from these bonds, explains this concept quite clearly". Baba helped me to rise and then accompanied me to the camp. Next day in early hours of the morning, we left for Sasaram. At home, people were surprised to see my pensiveness. Even a proposal of hunting failed to enthuse me. I wanted to invoke the memories of my past so, I decided to take a trip to Benaras The lanes of Benaras, where I had spent some memorable time helped me in recollection of my past. After spending some time in the familiar environment, I felt revitalized and was quite eager to resume my office in Guwahati. The news She was my that Lakshmi was already in Shillong soared my spirits. Lakshmi was an important part of

my life. inspiration as also, an impediment. Despite the contradictory nature of her presence in my life, I had decided to fulfill our dreams.

The arrival of Lakshmi and her father in our camp in Guwahati created a stir. My friends and colleagues welcomed them warmly. An under current of jealousy ran in the praise, which was lavished on Lakshmi by my friends. Lakshmi had come with definite plans about our future lives. Outwardly, I was also ready to cement our relationship but inwardly something was forcing me to pull away. In the evening, while we were driving down to the Digboi club, our car for came to a halt, for no obvious reason. Suddenly Baba came and stood before us. I recognized the Baba instantly and so did Lakshmi. But rest of the occupants did not recognize him. We two got out of the car and reverently touched his feet. The major general showed his disapproval by making a stern face. But I immediately restrained him. He was showing disrespect to an exalted being due to lack of awareness. Baba took his usual quota of two rupees from me and gave us a parting advice. He said, "The time is not ripe for you two to take decisions about your future. Let future events happen naturally. Lakshmi, do not force him to take any decision now, lest he regrets it later. Procreation and luxuries are not the only aims of a human being. He is endowed with certain duties, which he will not be able to fulfill, if he gets involved in the affairs of the material world. Time will reveal to you the real purpose of your life". The minute Baba departed from the scene, our car started and we reached the club without any further problems.

We bought a small tea garden in Chakua. Since Lakshmi had a flair for writing, she started a small press. Her friend, Pali Sinha became her partner in this enterprise. I was only an onlooker. Things were happening on their own. My mental state during that period was quite nebulous. I found myself gradually withdrawing from the emotional ties and uniting with spiritual awareness. Our tree of love had matured but it had not blossomed. Lakshmi was like a carefully nurtured flower and keen to become my garland. We were going through a period of indefinite waiting. Baba stood between us like a screen dividing us and creating new lanes for us. We had all the luxuries we wanted to tie the knot, but an unknown force kept us apart. A tragic incident in the camp occurred which simply shattered me. Squadron leader Martin ignored my forewarning and took off in the aircraft. Everyone laughed at me and even his wife paid no attention to my frantic pleas. Martin died a tragic death in the air crash. My precognition in the form of an intuitive insight into the future could not prevent the tragedy.

Lakshmi was devastated by the untimely death of the young officer. The thought that similar fate might befall me began to haunt her. In a state of extreme anxiety, she began to persuade me to quit my job. I was quite fond of her and appreciated her concern but found myself unwilling to give up my career. Life full of adventures and challenges had always my ego, which enhanced my 'self' esteem. In order to prove fascinated me. It not only gave me the thrill, but also satisfied myself, I had willingly faced dangerous situations. Deep down, Lakshmi was aware of my innate tendencies and she gradually began to reconcile to this aspect of my personality. Once, while I was flying over the Nera valley in Jorhat, my fighter aircraft started to lose height. Despite my best efforts, I could not control the plane. I could have ejected from the plane but decided to do otherwise. The mountains like angry giants began to come closer. The air crash seemed imminent. I made a final effort to divert the plane towards the distant river but could not succeed. All the controls had stopped functioning, as such; even the last attempt to avert the disaster seemed impossible. I did not want to run away from the approaching death. On the contrary, I braced myself for the crash. The yawning mountains echoed one word only and that was - death death and death.

At that instant, a miracle occurred and the falling plane began to gain height. I was mystified by this phenomenon. All the controls began to function normally. It was a miracle and I found that only a

mysterious yogi was flying the plane. With incredible case, he landed the plane and before it could come to a halt, the yogi vanished without a word. I took the plane near the hanger and safely parked it. The officials at the control room had given up all hopes of my survival when they could not trace my plane on their radar. They had even informed my family about the possibility of an air crash. But my plane suddenly appeared on the screen and left everyone gaping in amazement. It's appearance and disappearance on the radar, till today has remained a mystery. I am the sole witness to the circumstances in which death was certain but for the savior, who brought me back from the face of death. Why should this yogi always help me at every critical juncture of my life? I was weighed down by this thought. I pondered on the question but could not come to any logical conclusion.

The distraught Lakshmi came out of the gloom when she heard of my miraculous return.. The father and the daughter rushed to the flying site to welcome my safe return. Ironically enough, none of my family members came to see me. In the moist eyes of Lakshmi, I could read an unfathomable ocean of love. I found myself caught between two loves - Lakshmi who gazed at me with the eyes of a beloved and the yogi who always came to me as a savior. The former one offered promises of a beautiful life and the latter maintained an enigmatic silence. Hence onwards, I became totally preoccupied with the thought of yogi. But my preoccupation was interrupted by the timely arrival of Baba. I clung to him with an overwhelming sense of relief. He embraced me lovingly and said, "Son: I have come for my routine remuneration. Can you give me two rupees"? He then spoke to Lakshmi in a solicitous tone. He said, "As long as I am there, no harm will come to him. Death merely brings a change. He will not perish in any air crash since he has to fulfill many tasks. Many unknown travelers are waiting for him in the distant galaxies. His life is of supreme importance to me. You must have waited for him for many life times and even I have made great efforts to locate him. Wealth cannot hold him for long and time will reveal his true identity. Love between a man and woman is undeniably beautiful. But my daughter, you must try to go beyond the physical and love the soul. The spiritual love will be more intense than the love on the physical plane. Allow him to pursue his destined path - and there in lies your your salvation".

I started my car and threw a meaningful glance towards Lakshmi. She understood the underlying message and enthusiastically occupied the front seat. Baba nodded in approval and our car took off in great speed. After a long drive, I parked the car on the banks of the mighty Bramhaputra. We hired a boat and set sail on the turbulent waters of the river. The giant waves made the boat unsteady and the boatman had a difficult time managing it. We sat like two lost passengers. The silence between us was ominous. As our boat reached the middle of Bramhaputra, the boatman enquired as to which side he should take the boat. When I looked at Lakshmi inquiringly, she made an apt philosophical statement. She said, "Like this boat, we are also caught in the whirlpool of life". I wanted the boat to be left to the mercy of the raging waters but Lakshmi wanted to return to the shore from whence we had begun our journey. We were both immersed in our silence. Before the boat could touch the shore, Lakshmi voiced her emotional conflict. In a moving voice she began, "Kapil, will we ever reach the shore of our lives? Our boat is caught in the vortex of different forces. The shore is within the reach, yet it is beyond our reach. The river has its shore and its destination is the ocean. But we seemed to be lost forever. No shore is within our reach". I did not have any words of consolation to offer, so I remained silent. We were travelers of the same path but were on it's opposite sides. Major General Singh wanted to take his daughter back. Despite the odds, which our relationship was facing, I was quite reluctant to give my permission. Lakshmi could fathom my dilemma very well. She sobbed brokenly throughout the night. I tried to console her but my efforts were in vain. In the morning Lakshmi bade me a tearful farewell and departed from my lodgings.

A strange desolation descended on me. I did not want to brood in the lonely surroundings. Hence, without losing much time. I went to my unit's head quarter. Heavy rains had disrupted all flights. The bad weather had increased the plight of the soldiers, who were stranded in the border area. No one was willing to take off and deliver the rations to the hungry soldiers. The total scenario was very dismal. I was quite unhappy. When I tried to visualize the predicament of the soldiers, an acute restlessness seized me. I simply could not sleep. I tossed and turned. The thought of the hungry soldier just would not leave me. Baba's arrival at this tense moment enlivened my dwindling hopes. He offered to help me in carrying the food to the soldiers. But the operation should be over before noon-this was a strict condition he imposed. I immediately contacted the station officer and expressed my willingness to carry the food load and carry out the food dropping operation. Two flowers lay on my bed and these reminded me of Baba's arrival.

The sky was still heavily over cast in the morning but an occasional glimpse of the fair weather gave fillip to my determination. When the Caribou aircraft was fully loaded, I lit some incense sticks and did its parikrama. I did not want to take any crew with me but some volunteers insisted on coming along with me. The mission was dangerous but we felt committed to our brethren, who were trapped in the dangerous surrounding. Finally the plane took off and we began to fly in the heavily cast sky. Each and every moment of the flight, the invisible form of Baba was with me. In spite of many perils, we dropped the food and returned to the base by twelve O clocks.

Another group of volunteers under the command of Lieutenant Singh and Bharati was ready to make another sortie with the cargo. They were only awaiting my return. I had accomplished the dangerous mission with Baba's invisible help. As such, their readiness greatly alarmed me. I tried my best to dissuade them from going on this mission, which was fated to fail. In spite of my best efforts, I failed to convince them. They argued that - If I could do the job, they could do it too. The ill-fated plane took off and after a little while crashed against the mountains of NEFA. We were awe struck by the gory end of occupants. My forewarning was once again, not heeded. The rescue team immediately took off in a helicopter. We tried to comb the entire area to trace the survivors. But all that was found were mangled limbs. We paid homage to the dead soldiers and returned with the bag, which carried their mortal remains.

It is often seen that one man is a slave of another human being. But without the co-operation of chance, no situation can ever materialize. The karma of human beings is stored carefully by nature. On the basis of the karma, the characters of human being are eventually fashioned by the master craftsman - the Nature. The sequence of events is the out come of human karma or actions. Earth and other planets have an equal role in the formation of the chain of events. In this way, an event takes place. The progenitor of the events can either be man's thought vibration or nature. The inevitable chain of events always sends a forewarning. If science can decipher such warning, the inevitable can also be checked. What ever we think or talk leaves an indelible impression on earth sun and different planets and the space assumes the ultimate responsibility.

Motion is generated by the collision of thoughts and thereby a sequence of events emerges. Our eyes are an infinite source of energy. Whenever we look at some one or desire to look at some one, energy is released which fuses with the thought vibrations of other person and gives birth to the cycle of events. All the cycles of events are eventually remain recorded in space. The latent energy of the eyes can even ignite flames in the space. The solar system can also be exploited by man. However, all these activities rest solely on the co-operation of nature. If the thought vibration of human beings can create, they too can also prevent the danger. The recent tragic incident illustrates this statement clearly. When I was successfully carrying out the dropping mission, the control tower at that time was busy communicating the daring job to the concerned officers. This news motivated

some of my colleagues and they volunteered their services for the same job. The subtle thought vibrations whether positive or negative fused with nature and the sequence of events was born. My clairvoyance enabled me to foresee the impending disaster and I frantically tried to dissuade them. But the feeling of rivalry was so powerful that my fore warning was brutally ignored with the result that with in a short time, the ill-fated plane went into flames and crashed in the mountainous region of NEFA.

With a heavy heart, I returned to my lonely house. An eerie silence greeted me, when I entered the premises of my rambling bungalow. The loneliness of the place tore me apart and I desperately yearned for a human company, so I gave a ring to Lord Sinha. Fortunately Pali was at home and answered the phone. Since the news of the plane crash had already reached her, she felt genuinely concerned about me and invited me to her place. Till late night we discussed the tragic mishap. Pali was visibly upset by the details, which were responsible for the accident. Mr. Sinha could not help sking me about my mysterious pre-cognition. Whatever was appening with me was beyond ordinary human cognition. It as almost unbelievable, hence I remained quiet.

Deluded by the achievements of the physical world, man as never found time to peep into the mystic zone. When I d Lord Sinha about super human qualities of Baba, he simply mped out of his skin. Overcome with amazement he blurted, God, if this is true then this godman is surely endowed h super human qualities. He can undoubtedly carry out incredible tasks. Pali's initial reaction was disbelief, which was gradually replaced by a feeling of astonishment. She picked up the telephone and booked a call for Lakshmi. After finishing our meals, we reassembled in the drawing room for further discussions. At that moment, when everyone was in an excited mood, Baba quietly came and stood before me. A magical mystery surrounded his entry. I forgot the people the surroundings and ran towards him. When he made his old request of rupees two to me in a flash, I understood the underlying message. The meager amount represented the compensation for all the timely help; he had given me in the past. Lord Sinha and Pali stood in silence and watched the extraordinary scene. Baba broke the silence and said, "Lord Sinha- this is the only truth. Rest is the borrowed story. Life itself is like a guest." His parting words rang in the air. We were totally immobilized as though an impregnable silence had arrested us.

The ringing of the telephone released us from our trance like position. Pali narrated the entire episode to Lakshmi on the phone. Overwrought Lakshmi, called me on the line and said 'L.P., Please help me. These days Baba is behaving in an abnormal manner. He wants to arrange my marriage with someone else. But I assure you that no one can ever force me to go against my will. Despite the odds, I will try to come over to your place. For months, we awaited Lakshmi arrival but she did not show up. During the period of waiting, I was decorated with a gallantry award. The reward for the appreciation of my services left me unmoved. There was no one who could share my glory. Lakshmi had locked herself in silence and Baba had just vanished from my life. So I handed the medal to Pali since the Sinha family had been good friends during my lonely months. Pali's parents had showered their affection upon me and treated me as their own son. This medal was a token of my gratitude for them.

I had lost all contacts with Baba. I began to search for him in all the distant regions of Kashmir. But my intense search did not yield any result. Though I was tired and frustrated, yet the desire within me to discover him was ever there. The time for asceticism to blossom into my life finally arrived. I gradually began to withdraw myself from the day- to-day affairs of the world. Every molecule of my being began to respond to the divine music. In our society, a woman has to invariably surrender to the norms of the society. If she dares to deviate from the prescribed limitations, she is severely castigated. Lakshmi had to undergo the similar social repercussions. Despite the emotional

embargo, Lakshmi remained faithful to the promises, which we had made in the past. My gradual indifference to all attachments had turned me into a different individual. I had become immune to all kinds of emotional fluctuations. But Laksmi's sudden revolt jolted me from my equilibrium. She threw all caution to the winds and came to see me in Bombay. Her unexpected arrival threw me in a fix. My past struggles, which had helped me to obtain this stage, were threatened by Laksmi's reappearance. Oh, why should I be always plagued by such strifes and conflicts - I thought, when I saw Lakshmi at my doorstep. May be, I was destined to go through these emotional trials. Within couple of days, her wilted beauty blossomed again. Her face radiated with an inner joy. The memories of the past togetherness gave her joy and hope for the future. I found myself entangled in a difficult position. My long relationship with Lakshmi had resulted into a controversy. Her honor was at stake but I was unable to take a positive step. The two families were aware of my dilemma but were unable to bail me out of the tight corner. Finally I took a decision but kept it a secret.

Patiently, I awaited the sequence of events, which would unravel my secret resolution. After few days, my friends and acquaintances began to arrive. Lakshmi shuddered with apprehensive feelings. A kind of suspense hung in the air. My friend with down cast eyes also arrived on the scene. He looked embarrassed, because he had never anticipated that our friendship would take this unexpected dramatic turn. Major General Singh came all alone. The atmosphere of the house was tense and full of apprehension and the silence of my guests confirmed their uneasiness. Lakshmi presented the image of a volcano, which was about to erupt. But I knew that no one could ever struggle with truth. It is indomitable and invincible. Lakshmi wanted to say something but the silent gathering restrained her from doing so. I sat with my guests for a short while and then went inside the house. Lakshmi seething with rage followed me. Unable to control her tumult she broke down, "Why don't you sent them away"? Happiness is the greatest wealth. Whatever share I have received up till now is everything to me. I don't want to return to the place from whence I have escaped. My dead body dressed as a bride can be carried but not my living 'self. Oh L.P, Why do you want to perpetrate such injustice on me? Perhaps you have also developed hatred for me. If you will continue to force me to go against my will, I will destroy my beauty. Why don't you say something?

I steeled my 'self' against the emotional on slaught and returned to the silent gathering. I was the target of unfriendly glances. Even my very close friends looked at me with disapproval. Social limitations were the chief issue. They thought that it was a disgrace to arrange such a wedding. Moreover, my friend who was forced by me to become the bridegroom found himself in a humiliating situation. Everyone strove to visualize a solution, which could dissipate the pall of gloom. I could not stand the accusing glare any more. So I went inside collected my revolver and re-entered the room with a determined air. I also forced Lakshmi to come out and face the eager guests. I was dark with rage and in a threatening voice, I said, 'I wish I could shoot all these people who have gathered here only for the sake of false esteem. The ring of sincerity in them is totally missing. But unfortunately, I cannot carry out this threat. Therefore, I have decided to destroy myself. This is the only solution. Lakshmi can get married to my corpse. I do not want to tarnish the reputation of my friends and guests who look upon me as a social disgrace and a betrayer. And so here I go.' With this last sentence, I pressed the revolver against my car lobe. But the bullet hit the roof, instead of piercing my temple. A resounding slap from Baba drove away the madness, which had momentarily paralyzed my reason. He dragged me to a lonely corner and spoke the following words, "It is very unfortunate that you were about to destroy all my efforts. Oh, you fool; a woman is not everything in this life. I had earlier forewarned you two not to tamper with the design of time.

Whatever has been predestined cannot be altered. The union of your and Laksmi's sanskars has given the indication that this relationship has come to an end. Your chosen path lies ahead. Lakshmi, you cannot deny the truth which is beckoning Kapil. I know you love him but his destiny

is elsewhere. He is a lonely traveler on this path. He is destined to become a yogi. Do not dishearten the guests. Surrender to the design of time".

Lakshmi refused to accept the final separation. She continued to rave and rant for quite some time but in the end gave in to the dice that had been cast for her. Lakshmi and my friend were joined in holy matrimony. I blessed the newly weds. At the time of her departure, Laksmi's eyes were full of tears. I could not comprehend the message, which those tears wanted to convey. The farewell did not move me. A new stoicism surged through my entire being. The cynical attitude of people could not swerve me from my path. I found myself in the midst of conflicting emotions, an ache for asceticism on the one hand and the worldly temptations on the other hand. The tug of war between the opposite forces continued for quite some time. The transition from one style of life to another was an extremely slow process. But the voice of the yogi always stabilized my wavering mind. Who was he? Why was he helping me? All these queries often made me restless. He could foresee the future and could freely move everywhere. He was endowed with super human powers, which transcended all obstacles. I had seen him in variety of guises in India and abroad. I wanted to free myself from all the worldly distractions and breathe fresh air. I tried a number of times to break the human bondage but found myself to be weak, when confronted with the picture of future life.

One day in Nasik, we met a young man clad in expensive clothes. At that time I was chewing Paan with some of my friends. He came to me and said, "Can you lend me two rupees"? I quietly handed the money to him. The young man was not a stranger to me. He was the yogi in worldly attire. His dramatic appearance presaged a series of future events. My friends were rather puzzled at the stranger's unexpected behavior. Before I could give a satisfactory answer to my friends query, Baba re - appeared, but this time he had donned ochre colored garments. He patted my shoulders consolingly and said, "The time is ripe. Now you must take a trip to Assam". I wanted to ask him so many questions but he just waved the two rupees at me and hurried away. I analyzed the two distinctly opposite attires of the yogi and came to a startling conclusion that the time had come for me to forsake the worldly dress and don myself in attire, which befitted a yogi. I went to Guwahati to settle the affairs of my property. An accidental meeting with Lakshmi had an unsetting effect upon me. I did not stay long and sought refuge in the tranquility of natural surroundings. I gradually began to lose interest in the worldly affairs and even flying did not interest me. Ultimately, the feeling of detachment overpowered me and I renounced the world willingly. There after, I began to roam around as a renunciant. My only aim was to look for Baba who had awakened my spiritual 'self. Tired and bedraggled, I continued my search for many years. But Baba seemed to have vanished from the very surface of this earth. His elusiveness increased my longing for him and almost pushed me on the brink of madness.

When I was unable to cope up with my desperation, I returned to the familiar surroundings of my orchard. Though my body was tired, yet the spirit was unwilling to give up the mysterious yogi. I thought that a. little diversion would act as an elixir and flew to Britian in my small aircraft. The glamour and glitter of the western society diverted me for a short while from my magnificent obsession - the yogi.

After the short sojourn, I went to Nepal and resumed my search. I had many friends in Nepal, but none of them was aware of my presence. This enforced anonymity did not last long and gradually my friends began to trickle in. Once again I found myself surrounded by my friends and acquaintances. A fleeting glimpse of Baba in the Shivratri meal, which was held in the premises of Pashupatinath Temple, left me disheveled. Frantically, I combed the thick crowd but of no avail. The yearning and the anxiety for Baba returned with renewed urgency. One day, I once again gave up my worldly belongings to my friends and stepped on the path, which was my sole destination. I

began to walk on the bank of Narayani with one aim-to find my Baba. Thick forests and rough paths could not break my determination. When I found a suitable rock in the solitude of dense forests, I took off all my clothes and sat on it in the posture of penance. Perhaps my austere penance will yield the desired fruit - this thought had motivated me to take this extreme step. Since I was tired and worn-out, the cold breeze made me drowsy. Before I could fall asleep, I sighted Baba. He was carrying a small bundle of twigs and an axe. When he came close, he dropped his load and looked at me smilingly. There was not even a single piece of cloth on his tall and thin body. His unruly locks gave him an entirely new look. He caught hold of my arm and said, "Arise, the time has come to move onwards. You must be mentally tired. It is good to be tired this way. Physical tiredness is not a good sign". His touch made my body quiver. Electric currents began to run through my entire body. I felt hypnotized by his presence. He began to drag me towards a certain direction. The speed of his walk was akin to flying. Within no time, I found myself face to face with a celestial looking yogi. His ears were adorned with Kundals and he carried khappar in his hand. A bag hung loosely on his shoulders and he wore a baghamber (tiger skin) around his waist. His wild golden locks added grandeur to his personality and of course, his face radiated with a divine glow. The grand yogi addressed us thus, 'Hari Baba, so you have finally accomplished your mission: You are welcome travelers. We have been waiting for you since millenniums. It is very difficult to break the traditional bondage of the physical world. Hari has been pursuing you since many incarnations. Today his tenacious labour has borne fruit. You were busy searching us due to which, our meeting was delayed. The day you gave up this obsessive search and began the process of realizing your 'self', Baba appeared before you. Chitta can find peace only after the cessation of worldly attractions. As along as we have emotional attachments, everyone is so dear to us. But the moment there is a slight friction the emotions change. Man is a 'selfish being. Love shows sacrifice and surrender, whenever it is placed on the pedestal of idealism. But if it is shows detachment and an inclination towards renunciation, it is brutally denounced. The seed of renunciation is sown only after the emotional break up. When the consciousness of the soul dawns upon a man, his mind begins to court vairagya (renunciation). This path is strewn with many obstacles. After undergoing many austerities, one can beholds the inner light. There after the Jiva becomes alone and surrenders himself totally to this inner light. The state of 'self' cognition follows soon which finally culminates into divine cognition. Thousands of flowers blossom, but every flower does not adorn the deities. It is very difficult to resurrect the sanskars and mitigate the Prarabdha. This world is like a market. Jiva is born in this world again and again. Like an innocent boy, he always picks up the wrong thing and is sent again and again by the mother to fetch the right thing. This analogy explains man's situation amply well. You have arrived at this stage after facing severe difficulties. Hari Baba's relationship with you is many incarnations old. Even I have awaited your coming. He gave us some sweets and summed up his discourse. With sweets in our hands. We entered the cave, which stood in front of us.

A beautiful Shivling was situated in the middle of the cave. Three asans were ready on the three sides of the Shivling. A small sarover gave a cooling effect to the cave. Red white and blue lotuses grew in profusion in the adjacent sarover. As we moved downwards, we saw a cave, which was surrounded by a thick growth of banana and Bel trees. I was surprised to see the bounty of nature in the forms of luscious fruit's. The setting sun from this point presented a beautiful spectacle. A flock of swans swimming with elegance enhanced the beauty of the heavenly spot.

Baba made an apt comment on the plethora of natural beauty. In a poetic language he said, "Freedom is the striking feature of this abode. Everyone can move around in an uninhibited way. Himalaya gives total freedom to all the living entities. The rivers, which emerge from the Himalaya, surrender to the mighty ocean. In this way, they spread the message of sacrifice and surrender. The lofty Himalaya also inspire the rivers to flow ceaselessly. But the submission of the rivers does not

convey their termination. Despite this, they continue to live and flow in the musical manner. Lord also talks in this language. Kapil, immerse yourself totally in the infinite ocean of spiritualism and enjoy the divine bliss. A man who is caught in the web of life and death does not have time to delve in the spiritual ecstasy.

YOGA AND SCIENCE - A

Yoga is the science of dissolution or descending towards pure consciousness. Not being conscious of some thing But being conscious itself. Yoga is the science of freeing the "self" from subject and object boundaries. Yoga means - The total science of man. It is not simply a religion. It is the total science of man. It is the total transcendence - from a part, you become whole. Yoga is the science of transcending anarchy - the science of making your consciousness whole. Yoga is becoming a bridge between the science and religion. It is a common ground. Yoga is the science of discovering your 'self'. From subject and object boundaries. The end and the beginning are the same. Silence is the beginning and Silence is the end. Silence is the whole fabric of existence. Sound is mind. Silence is made of Sound and Science. Yoga is science of discovery. Every other science is a science or invention.

When a child becomes a man and enters into a realm of consciousness, he finds himself drifting in an ocean of thoughts, Shakti and multitudes of microorganisms. The mayaic facet of nature baffles him and the desire to unlock the mystery becomes the driving force of his life. The two obstacles which thwart his efforts are - lack of direction and the right medium His journey from infancy to adulthood was purely sponsored by his family and society. But the world of adult hood does not give him the support. He sets out to carve his own destiny.

Destruction and Resurgence are the two contradictory phenomena. Figuratively speaking, the two petals of a lotus arouse his intellectual curiosity and he wants to go to the very root of the stem and even beyond it's marshy bottom. Bramhand in totality Exists in the Pinda (micro). Man in his ignorance desperately wants to discover it in the visible physical world. At the end of day, worn out by his long fruitless search, he finds himself on the extreme end of life's shore. When the man's energies are on the decline, the desire to fulfill the true aim of his birth suddenly surfaces. But time refuses to compromise and the late awakening only creates in him a feelings of regret and repentance - for the missed opportunity.

Birth and Death represent the bitter truth of human life. Jiva can partake of the fruit's of his sanskars in due course. The bondage of life and death is created by karmas. However, the yogis of high order have mastered the five elements and they are beyond the reach of death.

The human body, made out of five elements is nurtured by the life giving light of the soul. These light charges the cells of the human body with energy and helps various organs to function. Through the medium of yoga, a human being can realize his spiritual potential, which in turn can enable him to survey the entire creation through the dissemination of micro spiritual rays. He can even communicate with another human being through the medium of thought vibrations. Thought vibration also helps in the character assessment of a total stranger.

The wealth of entire Bramhand exists within the human body. An aspirant of Yoga and spiritualism, after realizing this hidden wealth, can perform feats of impossible nature. Yogis residing in the Himalayas often communicate with each other through this medium with remarkable effectiveness. I have often used this medium to establish contact with my Guru Baba Gorakhnathji and Hari Baba. Many a times I have successfully communicated my messages from Pindari to the residents of Khati village asking them to send me the needed supplies. One particular incident, which I am going to narrate, gives a positive proof of the efficacy of thought vibrations. The district magistrate of Almora was supposed to deliver an important judgment. Though I was almost hundred miles away from Almora, yet I managed to influence the text of the judgment with the help of my

powerful thought vibrations. Later on, when I revealed to him the truth behind the text, he was totally dumb founded. Subsequently, he edited the text and prepared a new judgment.

The thought vibrations utilize the waves of light, which are present in the space in sending these messages. These thought vibrations are endowed with infinite potential. Scientists can achieve a lot provided they give due attention to the infinite capabilities of this paranormal phenomenon. Even an ordinary man can make use this unique faculty in the routine affairs of his life. Only the incumbent should know, as to when to make use of this faculty and towards which direction. Hence time and direction are important factors for the successful communication. The direction of the rays of the sun - whether it is northwards southwards eastwards or westwards should be considered. The location of the person with whom the contact has to be established should be in harmony with the direction of the sunrays. In this way thought vibration can be communicated. In the eastern and northern region of Himalaya, the use of thought vibration as a mode of communication is a common practice. These men lead a simple life devoid of any fan fare. A quiet posture of concentration totally absorbed in sadhna gives them the air of any extraordinary being. Weather broad casts are the regular features of this sadhna. Some times messages to distant relatives living in far-fetched places are effectively conveyed. I have often come across men who have used the thought vibrations to cure chronic and stubborn diseases. Modern rationalists would perhaps laugh scornfully at this statement but my personal experience tells a different story. These men excel in the art of concentration of their thoughts, which produce the desired results. Therefore the authenticity of this psychic phenomenon cannot be called as a farce.

The life giving light of the sun help in the creation of cells which run the machinery of the physical world. Similarly, the light of the soul gives energy continuously to the inner 'self', so that it may remain active and awake. This light maintains the cycle of life. Sometimes the inner light projects confused patterns and creates a state of dilemma and forces man to wonder at its source. He is unable to pin point the source-whether it is in the heart mind or the navel button.

The medical scientists have always stressed the importance of the left side of the heart. But I have experienced that the right side of the heart is of a greater importance. Its contribution towards spiritual achievements is of a rare nature. In fact, the source of the nerves, which energizes the brain, lies on the left and right side of the medulla or the Sushumna nadi in the spinal cord.
The cessation of the left heartbeats does not necessarily mean that the man should be declared dead. Moreover, the eye of the so-called deceased has confirmed my suspicion. This s my personal experience and if this theory is treated with seriousness, mankind will benefit in many ways. You must have observed that the rays of light coming from a window or a hole always fall vertically on the ground. But the same ray look twisted when they fall on a vessel. This change occurs due to the effect of hot and cold winds. With the help of such simple observations, the presence of any metal hidden in the folds of earth can be located. There is a technique to do this. Like wise, a yogi can also monitor the light of the soul and the laws of internal as well as external universe can be known.

The soul is light. Since light mingles with light, its source can only be light. Light is the life giving and life sustaining energy. Light is micro as well as macro. The soul is a part of the great light, which has two fold characteristics - micro and macro. It is eternal as well as void or shunya. But when this energy acquires the form of a soul, it identifies itself with the three-fold nature of Chitta- the form, color and feeling. Thus the jivatma caught between the mayaic (illusory) knot of the mortal world and the sky (the two opposite states of Chitta) becomes restive. In this state, it exerts it's influence on the physical frame through the sensory medium One becomes the bhogi (the enjoyer) as well as the bhogta (sufferer). The mind keeps a watchful eye on the diverse activities of the Jivatma. The soul is the progenitor of sanskars and Prarabdha (fate). It makes the karma

responsible for causing the cycle of life and death. The illuminated soul unravels the power of the occult centres, namely chakras mandal, subtle nervous system and finally the knowledge of all Lokas.

The thought vibration generated by the inner light unites with the cosmic light, which helps them to travel anywhere and everywhere. Thus this cosmic fusion enables a man to travel from one place to another without physically moving from his seat. He can also communicate with another person with the help of this unique process. The energy, which is continually active in the space, is also active within the human body. All the elements of the space and its creative fusions can be found in the human body. As such, each and every discovery is connected with space. Whenever man tries to deviate from the natural order, he suffers the consequences. Natural discipline never spares the deviant.

Yogi propounds a disciplined way of life and there by, the human body learns to function accordingly. It teaches the mind to move towards the goal of life. The teachings follow the natural discipline, which help the aspirant to lead a healthy and successful life. Yoga can be looked upon as an experiment. In yoga, the thought. feeling and word have an important place. Thought stands for motion. The speed/feeling stands for creation and pronunciation of a syllable signify expression. All three are instrumental in recognizing the natural discipline of the body, which is in harmony with nature's order. This unique harmony with the cosmic order enable the yogi to cognize the varied activities of the space. Thus armed with the knowledge of the mysterious activities of the space, the yogi enraptured by the divine bliss, can move freely on earth as well as in the space. He dwells in the celestial inner realm and enjoys its supreme bliss. In this context, he can be termed as a bhogi (the enjoyer) and the bhogta (the enjoyed). This stage of supreme bliss or Param-Anand is obtained by invoking the Kundalini, the serpent power that lies dormant within his body. The spiritual awakening in a man denotes the awakening of his Kundalini. This spiritual energy leads the yogi upwards and releases him from the bondage of mortality. There after the yogi becomes well versed in the creative potential of Panch Bhoot or five element and can unravel the mysterious movements of nature. But this yogic kriya or act should be performed extremely carefully. A slight mistake in this method can be dangerous. The danger is present in the rays of the light, which become inflamed, if there is even a minor error in the yogic kriya. With the result, the affected organ either gets burnt or stops functioning. The aspirant may also become insane.

Normally, the even diffusion of natural light is not harmful. Similarly, the emission of inner light is extremely beneficial for the human body. This inner energy keeps the body animated and prevents it from decay and destruction. Even the physical eyes cannot lure the inner eyes to fall in the trap of worldly temptations. Outward forces cannot sway this inner energy. The diffusion of X-rays is neither too helpful nor too dangerous on the human body. It only makes the human being restless. But the radioactive rays are extremely dangerous to all forms of living entities. These rays destroy the cells of the body and make it white. While practicing yoga, the aspirant treats his body as a laboratory. Therefore, he should proceed with utmost caution. If there be a little carelessness in the yogic kriya, the Apan Vayu, while ascending gets disturbed. Due to this, and subtle rays (like radioactive rays) are generated. A slight leakage of these from the Sushmna nerve can cause great damage to the human body. The upward journey of the Apan Vayu and concentration can make a man sharply aware of the movement of Apan and Pran. A man can experience hot and cold sensations at the navel point. If he forces Apan air to travel upwards and blend it with Pran Vayu, he can achieve supreme spiritual bliss. There after his life becomes saturated with the heavenly nectar.

Just as a student of science uses different apparatus to carry out variety of experiments in order to achieve the right result, like wise the student of spiritual science needs to have an in depth knowledge of micro nerves, arteries the five Prana, the chakras and finally the subtle way of using them in various plus (+) and (-) minus combinations. Without this knowledge, he cannot experiment on this body. Yoga is a science and the human body is like a book. The theme of the book is the soul. The sutras, which can unlock the potential of the human body, are present in this book. An extensive study of the sutras can enable a man to understand the intricacies of his body. These sutras or formulas prove the amazing potential of the human body. The knowledge of the astral science or subtle domain can be obtained with the help of these sutras. When the student of spiritual science wants to detach himself from his body, he has to go through the stages of addition and subtraction. During this transition, he puts his senses to sleep and his intellect, prana, ego, Chitta and Budhi - all are transformed in the astral form. He thus finds himself in a new astral mould. In conclusion, we can say that man is not exclusively dependent on the human body to exercise his faculties. He can, at his free will don different attire. His Physical frame is one of his attires. Man always says that, "I have assumed this bodily frame to enjoy my karma and fulfill my needs. I am the master of this body and the function of its different parts depends on the dictates of my mind. I have to monitor the movement of my body with my mind. Though I am not enslaved to my body, yet due to ignorance, I am considered as the slave of the body. I reside in Budhi, intellect and display my ego. I dwell in my Chitta. All these characteristics reflect me". Yoga is the only tool, which can separate the 'T', from the body in different permutations and combinations.

The following example can explain my statement in a simpler manner. A person may feel listless due to an unexpected bout of depression. The remedy of this problem lies in the Yoga. Yoga helps in restoring the high spirits by detaching the mind from the gross world and re-attaching it to the Budhi. There after, the intellect analyses the cause of the depression and establishes its contact with the inner mind and restores the high spirits. The Budhi cannot take any decision independently. It has to travel through various stages to reach to a final decision. Firstly, it moves through the mandal of ego and attaches itself to Chitta; secondly, it absorbs the messages, which are generated from the inner 'self'. Lastly, it communicates these messages to the mind.

Algebraic equations help the student of mathematics in solving difficult mathematical problems. Like wise, a yogi also has yoga sutras, which help him in solving the mystery of the inner' self. First the yogi conquers the body with the yogic sutras and then he gradually starts tapping the divine potential, which is lying dormant within him. An intense and patient research of his "self" finally bears fruit in the form of the discovery of T. This realization of 'T' helps in the cognition of Bramha and shristi. The revelation of cosmos and how it was created by the supreme intelligence becomes clear to him. It no longer remains a matter of fantasy.

Any sadhak or yogi can divide the human body as per the following algebraically formula (ab) X c = a x (bc) or b X (ac). With the help of addition and subtractions he can increase or reduce the size of his body. He should assume ABC as physical, astral and causal bodies. In the second step, he should again assume M and N as astral faculties and faculties of the intellect. All the astral fundamental elements of the human body like the 'chakras' are P and Q should represent 'Koshas'. And all the senses should come within the physical bracket. The causal body can remain with all the organs and I should become free. If you solve this equation, you will discover that 'I' becomes isolated and becomes one with the supreme intelligence. But when it unites with all, it starts functioning within the body. The multiplication will indicate towards Bramhavatva and when divided it will start moving on it's own. Through the various combination of the given algebraic equation, the human body can either be reduced to the smallest astral existence or it's size can be increased - example - a3 +b3+ c3-3abc = (a+b+c) (a2+ b2+ c2) -ab-ac-bc. This will reveal one

startling fact that astral body with all organs disguised in Kosthas or brackets is present within the Kosthas of the gross or physical body. In the similar way, causal is also present with all its astral Mahabhoots in the guise of the Mandals. And finally emerges the Atma or soul, which can be perceived in the 'T' and it is the master of all.

The gross body can reach the inner 'self' through the subtle body. This condition is composed of the three subtle openings. After reaching inward, it unites with the mathematical states namely - addition subtraction and division. The Apan can be willfully pushed upwards, till it establishes link with the prana. It can also be multiplied. The moment the in built sukshm Mahabhoots, Koshas the and nerves come in contact with Apan blended with prana, a hectic activity is generated. Therefore, the yogi opens the doors of Sushma before raising the Apan Vayu upwards. As a result, the activity obtains a better astral characteristic. Further it detaches itself from other nerves and the physical body. After severing the connection with the gross form, it unites with the sukshm Mahabhoots and mental faculties. Before uniting with Chitta and ego, it forces it's way through the chakras and Koshas, surrenders to mind and Budhi, casts aside the veil of nature, Aakash and lastly Panch prana. Due to the union of subtle and causal, it becomes free. Hence forth, all it's further movements are borne by his will. At this stage, the causal and astral can detach and become independent. In the independent state either of them can create it's own movements. If the Yogi wants to become only the Atmprakash, he can do so by eliminating the causal. This 'self' illumination is immortal. It is Advait.

A yogi can obtain the status of subtle by fusing the Prana Vayu to the Apan and preventing the combination to flow in Ida and Pingla nerves. This is released in the Sushma column. It passes through the chamber of medulla, the chakras and the knots. Next it begins to move upwards to the Bramha Kapal. The forehead. The inner 'self' there by becomes aware and starts functioning. In this culminating yogic state, there is neither motion nor the rest. The yogi there after breaks the bondage of the body and realizes the divine knowledge. The outer organs of a man's body serve as the first apparatus in the spiritual unraveling. All the sense organs react to the various acts of nature. The reflection of this fusion is then transmitted to the space. It's second result is directed inward which is then analyzed and synthesized by mind. The mind transmits the messages of the inner world to the outer world. Hence, the tendencies of a human being are born. Unless the flow of the inner and outer thought waves is checked, the innate tendencies remain unchanged. Once the flow of thought is arrested, the fusion of Pran and Apan helps in breaking the connection with the Panch Bhoot.

The tendencies present in Sushmna are predominantly pure or sattvik. These pure tendencies throw a cool and soothing light on the brain and detach the yogi from the physical world. The yogi, there after immerses himself in his inner 'self. And here in lies the culmination of Yoga.
The energy waves released from navel centre of the sadhak sweep upwards towards his temple. The yogi before hand closes all the external openings. This precaution is necessary to save the subtle nerves from being damaged by the force of energy. These currents are forced by the Dhauli kriya towards the opposite direction, till they mingle with the Prana. At this point, Vyana, Udan and Samna began to give their co-operation. The flow of this current can be arrested at different stages with the help of the bandhas and the information of the related organs can be gathered. The chief centre of the nerves, which is located in the shoulders, is activated by the sudden upsurge of the Apan Vayu. This centre of energies in turn, guides the gush of the flowing Apan energy to the inert opening to awaken all the nerves, Kendra's and Mandals of the internal world. As a result, entire body begins to shiver. The sadhak can then arrest this current with the maha-bandha and monitor it's movement as per his will. He can there after stop its movement at three different stages in order to investigate the inert astral organs within the human body.

Finally, with the burst of the powerful light, it detaches itself from the Panch Bhoot and begins to move independently in the astral form. In this independent state, it can move or stay still. Microorganism and Shakti Help in all its movements. This state frees the yogi from life and death. The function of all the organs of the body except the heart, come to a stand still. The gyan-Indriyas sustain the beat or the pulsation of the astral body. This pulsation contains the power of the astral body. In this context, we can undertake the anatomy of the human brain. The exterior of human brain can be compared to the seed of a walnut. Out of the many lines, which are engraved on this, three are of paramount importance - The opening of the brain if pushed aside reveals a lump of flesh, which looks like the upper portion of human thumb. But this is slightly roundish in shape. It continuously emits whitish golden rays inside the human body. Outside this Pinda, the source of thousands of nerve can be seen. In the centre of the Pinda, tri-colored ten stars, which have the whitish hue in excess, shine brilliantly. These prominently colored stars maintain the link between the external and the internal world. They also represent the ten senses or the Indriyas A little higher on the left section of the Pinda a bright star can be seen. This bright star represents the human mind under the influence of the Chitta. It sends messages to the humans in the forms of different tendencies and establishes the code of worldly behavior. A little farther from this star is another star, which shines like North Star. This star is Budhi and contains all the knowledge of the world.

All the micro cells connected with the heart emerge from this point. The astral body is latent in the Koshas of prana, mind and science. A yogi or a sadhak can move in and out of the gross body through the medium of the astral body. The fusion of the three principal nerves - Ida, Pingla and Sushmna is present at the centre of the temple of a yogi in the form of a glorious divine light. This light enables the yogi to see the living entities of the astral world. He can survey the entire Bramhand with the help of this divine insight. In modern terminology, we can say that this divine sight plays the role of an antenna between the astral body and ether (Aakash). When the yogi emerges in the astral form, he does not require the assistance of this divine light.

The subtle body comes to life only when it receives the light from the Jiva atma. Moreover, through the medium of waves of the light, the astral body transmits the internal and external messages. The subtle body can travel without any hindrance to different Lokas. It can also contract its size at will à a bigger shape wherever it feels like. The most incredible trait of the astral form is this that it can assume multi forms simultaneously. I have often assumed various forms in Pithoragarh, Bageshwar, and Almora and have amazed people by appearing at different places simultaneously. Till date, the people of these towns remember this incredulous incident.

One of the miraculous feats of a yogi is the creation of human form by his will force. In the astral state, the yogi can make use of his thought force and achieve the desired result. My relationship with Devraha Baba began with the exchange of the thought vibrations and till today we use this extraordinary mode of communication. We have never met, but we know each other very well. The use of thought force as a mode of communication is a common practice among seers and sages.
A Maha yogi who has acquired the knowledge of Panch Bhoot is known as a tattva - Darshi and with the astral elements, a Tatva Darshi can both create and dissolve a human form at will. In the astral state, a yogi can also unravel the mystery of the galaxies of the space. He is fully animate in the astral state and can freely utilize the power of his thought vibrations. He can also make use of this potent medium in communicating with wandering souls and influence them to take rebirth. The womb and the place of birth can also be dictated through this medium.

I have successfully commanded many souls to take birth. The birth of a son in Mohan Singh Soni's house in Rudrapur, Munni Shah's son in Pithorgarh is two instances, which confirm the power of my thought vibrations. Since men and woman are caught in the vice of passion and physical

gratification, many pure souls do not find suitable wombs and are thus deprived of the chance of rebirth. Kambeli or the sexual urge in human beings has been designed for procreation. But man has deliberately ignored its true function and has used it for sexual satisfaction. If a couple wants to have a child of exalted character the following rules should be observed - a disciplined way of life, patience and the auspicious time. As such, it is my earnest appeal to all mothers of this world that they should give the opportunity of rebirth to the great souls, who are keen to come back to this world and save it from decay and degeneration.

YOGA AND SCIENCE - B

The correct guidance is of great importance in yoga. I would advice all enthusiasts of yoga not to venture into this field without the right guidance. Since the field of spiritualism is beset with hazards, the need for right guidance is imperative. A reckless practice can endanger the incumbent physically and sometimes destroy his mental stability.

It is important to note that a yogi can bring his inert body back to life by his will and re-enter it. This life giving light is actually the light of the soul. The waves of this light, which are present in the human body, unite with the twin vriltis-mukti and vasna. If the rays of the light energy fall only on the region or branch of vasna, the Jiva enjoys only the pleasures of worldliness and turns a blind eye to his divine 'self'. On the other hand, when the same light falls on the mukti branch, the Jiva begins to explore his latent spirituality, which ultimately ushers in his salvation. The cognition of Bodhi tattva leads him to the state of samadhi - the supreme divine glory.

A 'self' illumined yogi can there upon enlarge the seeds of his sanskars and gain information about his past lives. Sanskars are not destroyed with the mortal and remain with the atma or the soul. When the light of 'self' realization falls on the repository of past sanskars, it becomes illuminated and the entire history of the yogi's previous births is unfolded before him.

The union of Ida, Pingla and Sushmna - the three principal nerve currents is situated between the eyebrows. The light first travels through this vital spot and then inhabits the sukshm Mandals that are also present in the Kapal or the temple. It appears in the form of a luminous streak almost like a crack in the subtle Mandals. The instant this light falls on the Pinda, the yogi's past lives are unrolled before him. Even the past memories can be revived through the medium of Budhi and mind. The enlightened yogi can control the movement of this light by his sankalp Shakti. These physical, as well as subtle activities are thereafter monitored by the medium of inner 'self'. When the yogi begins to control the subtle activities, the difference between the gross and the subtle ceases.

Moreover, when the thought vibrations of the yogi fall on the astral plane, the astral (which is akin to gross) reveals it's virat form and opens it's doors to him. There upon the yogi can transmit his thought vibrations to any planet of the innumerable galaxies and explore it minutely. The same rays can liberate the soul when they fall on the zone of mukti or liberation. As a result, the Jivatma realizes the 'self'.

Immersed in the inner 'self', a yogi can bring to light the seeds of his sanskars by enlarging them. This process gives him information of his previous births in an incredible vividness. Sanskars remain with Jivatma even in it's astral existence. Thus the Jiva-atma cannot free itself from the karmic bondage. It has to go through the roles of karta and bhogta. When this divine light falls on this karmic well, it illuminates the past karma. In this way, the yogi can know about his previous births.

These rays are present in the Mandals of the astral (within the gross body) in the shape of deeply etched lines. The instant this light falls on the Pinda, the past lives appear before him in a picture like sequence. When the consciousness reawakens in the gross form, the intellect and the mind help in invoking the memories of the past life lives. After detaching himself from the Indriyas or senses of his gross form, the mahatma uses his inner light in monitoring all the physical as well as the astral activities. Mind, intellect, Chitta and ego become important mediums in the execution of this

difficult spiritual activity. As a result of this exercise, the astral activity begins to have the resemblance of the gross activity.

When the thought vibrations fall on the astral plane of the Aakash, which is a glow with the inner light, the astral starts behaving like the gross. It begins to project virat and vishal appearance and opens the door of akash to the yogi. The Yogi can then, transmit his thought vibration to the multitudes of galaxies in the space and survey them with his divine sight. He can survey any living entity in the limitless sky and collect information about it.

In the similar manner, he can unveil the mysteries of the earth. He can easily detect the hidden metals in the earth. Also, he can easily fathom the mysteries of the known and unknown creatures. The yogi can gauge the speed of Prana and the flow of the Vayu or wind with the help of the subtle pran's vibrations. He can see the finest nerves pulsating with life. Ida Pingla and Sushmna are visible to him. All the gods and goddess, who travel in the air, are no longer shrouded in a mysterious haze. He develops clairvoyance and can see all the subtle living creatures, which move in the air. When these vibrations fall on the mandal of ego and Chitta, the mystery of the three gunas is solved. When the same vibrations touch the star of intellect, it gains the total knowledge of the vidhas. The contact with Ida unfolds the entire mystery of Chandraloka where as the communion with Pingla reveals the secrets of the sun. The Sushmna unfolds the Bramhand and it's countless mysteries. Through the medium of these powerful light vibrations, he can create miracles and astound the world. The slightest heat of this light can awaken the Kundalini or the serpent power, which is dormant within the human body.

He can assume any form by virtue of his sankalp Shakti.

In this context, I would like to remind all the scientists of the world that I am a human being and this spiritual state is the gift of many previous births of exalted order, spent in the company of celestial humans who are still alive and are over five thousand years old. These pure souls continue to be with me in their astral form and transmit their vibrations around me. They're pure and noble thought vibrations have. many a times, saved the world from the possibility of made disasters, made by selfish and blundering politicians. Mathuradas Baba, Somwari Somwari Baba, Avtar Baba, Sarveshranandji, Mahavtar Baba, Nagina Baba, Kashinathji, Sundernath Baba, Nikhileswaranand, Hari Baba, Parmanandji and many more great souls, still abound in lofty Himalayas. It is important to note that Avtar Baba and Mahavtar Baba belong to Lord Krishna's period. Lomesh Rishi has the appearance of a hairy bear, except for his face, which belongs to the pre-Ramayan period. He has witnessed the annihilation and resurgence of this earth, many a times. This statement may be scoffed at, but its historical authenticity cannot be doubted.

Whenever I visit the Himalaya, I go to Hari Baba and Baba Gorakhnath to pay my respects. I have also acquired a place in the exalted group of Mathuradas Baba. I had to go through severe tests before I was admitted in the gracious group of these super humans. I have been extremely fortunate to receive right guidance from Mathuradas Baba, whenever the need arose. There are twenty-three mahatmas in this group and the twenty fourth places have been allotted to me. All these great Mahatmas can appear in their gross forms, whenever, they wish to do so. Two women saints are also members of this group. Mathuradas Baba is an extremely ancient saint and can recount the historical incidents of the period Mahabharat and Ramayan vividly. Mahavtar Baba is also another ancient sage, who can narrate the story of Mahabharata in great detail. He is the famous Guru Kripacharya - Kulguru of Pandavs and Kauravs. He still roams around the Himalayas and other places in a variety of guises. He has earned different names due to his diverse appearances. Sometimes, he assumed the form of Heda Khan Baba while at other time, he simply moves as

Mahavtar Baba. But the legend of Heda Khan Baba came to an end when he took a Jal samadhi in river Kali Ganga, witnessed by thousands of devotees.

This group generally resides in the Pindari Section of the Himalaya. Sometimes they visit the Pindari cave, as also embark upon astral journey to various Lokas and planets. They also try to locate kindred souls and influence them to reincarnate in human forms. These great mahatmas are the sustainers of nature. To help the humanity in distress is the principal motto of their lives. They are totally 'self' immersed entities, yet they keep a benign eye on different regions of India. Their meditation embraces the entire human kind and they shower blessings on the human race. Many a times, they steer the course of events to create congenial situations for the mankind. The gods also reach out to them for advice. They transmit their thought vibrations to human beings and solve complex situations.

I have participated in these altruistic gatherings twice. The exalted mahatmas of these gatherings are endowed with extraordinary spiritual powers, which empower them to interfere with the constellation of stars, if so required. A slight readjustment in the constellation of stars can change the sequence of future happenings. Man often consults the stars to know his future and adopt measures to prevent possible crises. The categories of good and bad are prepared according to the governing stars. Due to the powerful influence of stars, many times, human beings act like animals and birds. The unexpected changes in the behavior of human beings are due to the influence of the stars. Sometimes these stars can cause holocaust in this world by forming configuration of threatening nature. The intervention of these Maha-Purush minimizes the devastating effect of the stars. For example, the warning of panic stricken the astrologers never came true and the possibility of war faded into the background. A messenger of peace suddenly appeared and helped in dissolving the crisis. Such instances force one to wonder at the unseen help, which has often resolved critical issues. The mysterious help indicates the presence of the superior human beings, who are silently helping man. But how long can this help continue? Man cannot always run away from the consequence of his actions. One day he has to realize the result of his indiscretion. Whenever man's evil designs and tyranny have created havoc, the retribution of nature has followed. The excesses of mankind affect nature. It results in the strange changes in the atmosphere and altered weather cycles. These changes create a pattern of events in the subtle planes and this becomes the cause to trigger natural calamities. Presently, as per the configuration of stars, the possibility of another world war cannot be ruled out. All the events of the modern world are precipitating the tension and the war may come about.

In the year 1983, the difficult times are to begin for the earth and this situation will continue for the next sixteen years. During this period a couple of exalted souls will come to this world in human incarnation as messengers of peace. Their coming will alleviate human misery considerably and usher in a new era of peace. And India will once again emerge as a harbinger of peace and fraternity. The world history remains in a matter of flux and the human karma can change the events. The siddhas interfere when there is an imminent danger. As to the rest of the time, the humanity is left free to do their karma and also reap the rewards of the karma.

In the coming century, Tibet will be liberated in the first stage of war and India will regain barring few regions, the former physical and topographical status. The war will begin from the East well as the West. All the speculation about Russia and America will come to naught. Due to the unexpected turn of the war, nations like China, Russia, America and couple of Muslim countries will receive a serious jolt. Probabilities will create such situations that America and Russia will join hand and China will give a dangerous turn to the war. Consequently a large section of China and industrial towns will be destroyed. The raging fire of war will also destroy America and Russia's major cities

and scientific establishment. But the religious status of Jews will be restored. The war will take place in stages, over an extended period of time. It will not be a continues affair. At one stage, it will take an extremely ugly shape when one human being will mercilessly pounce upon another human being. Nature will never forgive man for his inhumanity and unleash its wrath in the form of calamities. A large portion of Japan, some portion of Arab countries and the coast of Panama will be swallowed by earth. All the signs of its existence will be wiped out and only ravaged land will remain. Powerful earthquakes and volcanoes will burst upon the earth due to which countless human lives will be lost. Alps, some regions of the Himalaya and Hindukush will also suffer due to the earthquake. Some significant changes in the north and south poles will occur and man will begin to inhabit the desolate icy areas. The world will suffer immense losses during these sixteen years. All scientific discoveries will fail to stop death and destruction. When the atmosphere of despair and helplessness will reach it's height, the great souls of the Himalaya will intervene. They will choose a few as their medium and send them to the world to start the process of peace and rebuilding. India, with the support of these celestial beings, will play the role of the messiah of peace.

India will neither become the focus of war nor participate in the ruthless drama. Israel and Arab countries will fight with tremendous fury. Russia and America will fight from both the sides. Finally Israel will emerge as the victorious nation. China will make use of nuclear weapons and lose the sympathy of all nations. It will be boycotted by them and If mankind wants to avert the impending dangers of war, it should learn to absorb the positive vibrations of the great men of the Himalaya. A new perspective can emerge from the various scientific inventions, if the guidance of the mahatmas is sought. These exalted beings are capable of performing incredible feats. They can stall the negative thoughts and change the thinking process of the political leaders of the world. The clouds of war looming over the world can thus be removed.

AWAKEN MOTHER

The Image of goddess Kali is still etched with vivid clarity on my mind. I can perceive her large fathomless eyes, whenever I recollect her image. Past and future glimmer in her ocean like eyes. The middle portion of the eyes mirrors the present. Her appearance, even in the memory, has a magnificent quality. The smoldering eyes shine with ethereal effulgence. Rich memories are treasured in the closet of my past. One such gem from the closet is my visit to Ganguli Hat. In my quiet moments, whenever I think of the past, the incidents in the Kalika temple at Ganguli Haat become alive. It was November 1976, when some eminent citizens of Bageshwar came to me with a proposal to visit the famous Kali Temple at Ganguli Haat. I accepted the proposal gladly and started towards Gangulihat with a group of fifty people. The group consisted of men, women and children. Our gusty arrival at Ganguli Haat created quite a commotion. As soon as we alighted from our bus, we started walking towards It has revealed the divine intervention of the goddess to help the temple of goddess Kali. The temple has an interesting history. human beings in distress. Even English officers have bowed reverently at the feet of the divine mother. Their token of gratitude is in the form of huge bells, which are still preserved in the temple premises. The incident, which awakened faith in the hearts of the British, is worth narrating. During the Second World War, a contingent of Indian soldiers with British officers was sailing to Burma. The ship suddenly developed a leak and began to sink in the high seas. All efforts to save the ship proved futile. When the crew was about to abandon the ship, an Indian soldier of Kumaon region confidently declared that his prayers to his goddess could rescue all of them. At first people did not believe him but on second thoughts, agreed to let him proceed with his prayers. The devotee began to chant his prayers in an emotional voice and invoked the divine help. A miracle occurred and the sinking ship began to rise gradually. All the crewmembers gaped, when they saw the figure of woman on the upper section of ship. She was pulling up the drowning vessel. The ship and its crewmembers were rescued. The English administrators have recorded this miracle in the Gazetteer of the Kumaon region. They offered huge bells as a mark of gratitude, at the feet of the goddess. While I spoke to the temple priest, the local residents came in great number and virtually mobbed me. I felt irked by the barrage of questions. In order to divert the attention of the crowd, I asked the priest to start the Pooja. I was not used to the ritualistic aspect of the Pooja, so I sat in a quiet spot, away from the crowd. I even refused the request of the group to participate in the ceremony. I was seized by a strange uneasiness and began to move around the temple restlessly. Suddenly I stepped inside the temple. With slow deliberate steps, I walked towards the idol. Almost like a man possessed, I began to break the ceremonial offerings - the coconuts. I also picked up some incense sticks lit them and sang the Stuti of the goddess. The entire crowd watched me with stunned silence. My body suddenly shuddered and became very still. The Akhand Jyoti was snuffed out and the temple was plunged in darkness. At that moment, celestial rays of light entered the temple and touched my body. I came out of the temple and began to walk towards the magnetic source of light. All the men and women, who were present, also followed me. When I reached the Deodar tree (the source of the supernatural light), a young girl later teens came out. She began to act like a deranged person. She was in tatters and was viciously gnawing her own body. While she was busy throwing stones at the crowd, my eyes suddenly got locked into hers. A queer sensation ran through my body and my eyes closed automatically. Over whelmed with intense emotion, I clung to her. The instant I touched her, she transformed herself' in to the magnificent form of Mother Kali and a wondrous light emanated from her body. The entire atmosphere was seeped in a strange fragrance. She was the very incarnation of beauty. Though she was a woman, but her many hands made the difference. Suddenly the smiling beautiful visage underwent a dramatic change and a dangerously fearsome face emerged. Many could not withstand the transformation and ran away in fright. I stood there unaffected and began to talk to her in a pleading voice. I said, " Mother, please return to your former 'self'. I want to cling to

you and play in your lap. As I was about to touch her feet form and appeared in the form of a young girl. This time she did reverently, she lifted me in her arms. She dissolved her awesome not behave in the former distraught manner. I continued to hold her hand and poured out innumerable question to her. She merely laughed at my numerous queries. Once or twice, she laughed so loudly that the entire surroundings began to echo and re-echo the musical sound. In the meantime, the news of the appearance of the divine mother traveled like a wild fire. People poured in from different areas to have the darshan of the mother. When the crowd began to swell, the goddess gently disentangled her hand and walked away. With a final laughter, she vanished on the spot. Total silence followed her disappearance. People, who were not fortunate enough to get her glimpse, began to curse themselves. But when I was about to walk back to the temple, the crowd surged to touch my feet. Almost unaware of the crowd, I was lost in a world of thoughts concerning man's unstable loyalty and love. The love of the divine mother on the other hand is unchangeable and incomparable.

Veera's voice broke my reverie when she launched her tirade against me. In a lighthearted vein she said, " Baba is truly a deceptive person. According to his variable moods, he can even change his guise. The moment he began to break the coconuts and light the incense sticks, he bared his true identity. His eyes glowed with a new light. I could read the unmistakable change in his personality. One cannot trust these Babas, because they change their personalities as per the demand of the moment. If I had not followed him, he would have all alone, had the darshan of the divine mother." I merely smiled and walked towards the bus. The other passengers followed me too. This time the seating arrangement was slightly different. There was a distinct change in the order, in which the passengers sat. I was alone on my seat with no co-passenger. A sense of distance had yawned among the passengers. The former feeling of bonhomie seemed to be missing. This situation often crops up in the life of a human being. His karma tosses him backward and forward. Sometimes the Jiva, who until now has been in the background, comes forward. So the reshuffling of the Jiva's is an out come of the karmic law.

Patal Bhuvaneshwar was the next stop on our itinerary. We managed to restore some of our sagging spirits. The path, which led to the temple, was dark and we had to take a lamp with us. A thick veil of darkness hung over the well like route, which we had to cross, to reach the historical place. Slowly and very carefully, I entered the cave first and others followed me. We descended in the dark passage. After a decent of 150 feet, we reached a spacious hall. A thousand people can be accommodated in this hall, which has a beautifully decorated ceiling. Delicately carved fresco paintings of Airavat elephant is an attractive feature of the huge hall. Facing the hall, is a magnificent throne carved out from a huge rock. The umbrella of the throne is in the shape of thousand of Shesh Nags. A smooth and naturally carved flat rock, serves as a seat. The entire assembly of the throne is a marvel of nature. A little farther from the hall is a blue lotus, which hangs upside down. A tiny spring sprouts from this lotus and falls on Lord Shiva's head to flow down in the form of a rivulet. The idol of Lord Shiva is a tribute to the craftsmanship of nature. The stones are shaped in the manner of Shiva's locks and one can even see the resemblance to the fine strands of hair. There are many points of exit from this hall but since the tunnel is dark and very long, one should not go alone in the tunnel. In order to avoid any mishap, I made everyone to stand in a line and follow me. We began to wade through the shallow waters cautiously and came across a huge rocky place, which stood in the midst of the river. A confluence of two rivers can be spotted, if one can go a little farther. This spot is situated almost three hundred feet below the cave. One can safely reach this spot because the river is not very deep. In the centre of the confluence, a very long sheet of copper with a handle draws the attention of the tourist. I tried to lift that sheet, but it refused to budge. A small wall like structure surrounding the plate solved my problem. When I pulled the wall, it came out and also stopped the flow of the water. This little wedge was enough to lift the copper plate. A mighty Shivling is installed inside this huge cavity. I invited everyone to have the

darshan of the idol. After darshan, I gently let the brass clasp go and proceeded ahead. We walked for some distance, till we reached a spot, where quite a few statues of Ramayan and Mahabharat era can be found. There is also a staircase, which leads to a number of caves constructed in the manner of rooms. Since no one was interested in exploring these caves, we did not climb the stairs instead and continued moving through the water. Gradually the river became larger and the waterfalls presented a pretty sight. By now everyone was tired, as such, after having a quick look, we began our return journey. I again halted near the copper plate and I toyed with the idea of entering the formidable looking tunnel. All my co-travelers shuddered at my daring plan. I tied a rope across the engineer's waist and the two of us began the path. As we proceeded, the passage became narrower and we were forced to crawl through the rest of the passage. Very soon we could hear the voices of people. The passage opened out in to a beautiful garden where we saw incredible sight, men and women who were half snakes and half human. The engineer fainted at the above sight. Within minutes, I found myself surrounded by these men and women. Some of the group, both men and women were in full human form. They earnestly began to request me to go back. When I gestured towards the unconscious figure of my companion, one of the females came forward and revived him. The leader of the community gave me an amethyst - a precious stone as a parting gift. I still have the stone as a memory of this unforgettable episode.

When it was getting a little dark, we started walking back to the waiting bus. Inside the bus, Veera was the centre of attraction, despite the fact that she had stayed back. She could narrate with amazing vividness, all details of the cave. Everyone was simply dumb founded at her clairvoyance. Veera, wife of Parshram, is a woman of pure sanskar. They are settled in Bageshwar, which nestles on the banks of the river Saryu. Her occasional references to the episodes of her previous birth throw ample light on her awakened spirituality. She claimed that some important mahatmas of today were actually her sons in her incarnation. Outwardly, she is a housewife managing her household affairs but inwardly; she is a 'self' immersed sadhvi. She often teases me thus, "Oh yogi-Oh yogi. No one can fathom thy mystery".

MAHAVTAR BABA

I was going via Baljuria peak in the foggy night, when this wondrous phenomenon occurred. Since I was dressed only in a kopin, the chilly winds made me shudder from time to time. A ray of light pierced the blanket of fog and gradually a figure of a tall lanky saint in yellow robes appeared. For sometime, he floated in the air and then began to descend on the icy ground of Baljuria peak. After landing on the ground, he began to walk towards me and within no time he was sitting next to me. His arrival startled me, because everything happened so suddenly. I paid my respects to the celestial being and looked at him inquiringly. When he remained unresponsive, I decided to lie on the icy ground and watch the glittering stars and planets. After a brief lull, the mahatma said, "Aren't you surprised at my arrival? Why is this sudden interest in the skies?' In a calm voice I replied, "Sir, you have come at your own will and will also leave at your own will. Initially I had many question to ask, but your apparent disinterest discouraged me. So there was no option for me, but to ask the skies of your where about. I am not surprised because many mahatmas often travel via the air route. Their movement is controlled by their will power. They get all their power from their sanskars. Since I cannot have similar sanskars, I should not unnecessarily show interest in such super human feats.

Moreover, it is not a matter of surprise to me because almost every day, I see many Siddhas, Gandharvs, Gods and Goddesses moving in the sky. But since you are a divine Purush, I look upon you with great reverence. I know that your karma cannot give me any help. I have to enjoy the fruit's of my own karma. My accidental meeting with you is the result of my sanskars. I am sure you also agree with me on this point". At this, the great man smiled and gently drew me closer. When I was close to him, his quiet and unassuming face seemed to be quite familiar to me but I could not recollect as to where and when I had seen him.

The mahatma broke his reserve and said, "I am Kripacharya. Ashwatthama must have surely spoken to you about me. Some liberated souls of Mahabharat, by god's grace, are still moving in this world and watching it's ever-changing facets. I also belong to the age of Mahabharata. We are the spectators of this endless leelas, but most of the time we reside in the Himalaya".

We then got up from our seats and walked over to Once we were inside, Kripacharya Mahavtar Baba's cave. became more vocal and threw more light on Lord Krishna and his enchanting leelas. The principal cause of Mahabharat was Lord Krishna. The decadent social system, the atrocities on humans and personal animosities had resulted into Mahabharata. The battle of Mahabharata was necessary to bring righteousness in to the decadent society at that time. It restored the religion and cultural values. During those times, supreme importance was attached to religion. Today, the universe is on the brink of disaster, because the seeds of war have been sown. He said, "Kapil, you are an Advait and since you belong to the contemporary age, you can convey the message of the importance of religion and culture more effectively. You must tell your countrymen not to erase their culture and civilization. Religion fashions culture and civilization. It inculcates in human values, peace and harmony and strengthens the ties of brotherhood. Therefore, religion should always be treated with seriousness. Despite these warnings, if people continue to ignore the importance of religion, the day is not very far when religion itself will desert them. Without religion, they will cease to have any identity. The adoption of alien culture only reflects the mental slavery of the people. Since Indians are still mentally enslaved, their personality and their thoughts are thwarted. The practice of personality cult is extremely injurious to the freedom of a nation. Therefore, men should openly condemn this practice and save the nations down fall. When India was a slave, it had a religion and a culture of it's own. But sadly enough, though India is

independent, yet it has no culture of it's own. A nation, which is spiritually and culturally starving, cannot give message of peace to other nations.

Along with Kripacharya ji, I also began to ponder on the cultural poverty of our nation. The fusion of our thought vibrations resulted in the formation of the sequence of events to come. We could easily discern the predictable pattern of events in the air. In an enraptured silence, we saw the emergence of the outline of future events. The union of past and present had given birth to future. At that moment, we could also decipher other thought vibrations, which conveyed the arrival of mahatmas like Mathuradas Baba, Sarveshranandji and other great men. We were warmly welcomed when we reached the cave where all the mahatmas were supposed to assemble. Shanti Ma and two other sadhvis were already seated inside the cave. When Shanti Ma saw Kripacharya ji, she ran towards him in great joy. The union of the brother and sister was touching sight. For a brief spell, they discarded the garb of the renunciant and revelled in the memories of the past, which their filial bond had evoked. The emotional tide receded and they returned to the spiritual world.

The moment we took our seats the thought vibrations of other mahatmas began to arrive in a flood. Very soon the entire cave was filled with mahatmas. Some of them were in their gross forms and rest of them was engaged in the creation of causal bodies from the subtle bodies. Inhabitants of the space and water had also come to attend the massive spiritual conference.

The arrival of exalted souls like Buddha, Mahavir, Christ, Vyas, Shankaracharya, Shirdi Sai Baba and many more, made the Himalaya to pulsate with joy. This joy was even evident in nature. Baba Gorakhnath, Bhairavnath, Yogini Maya and Aghoreshwar Bhairavnath were the last to arrive. Nature's joyous mood heralded the arrival of these lofty souls. The song of the birds, the music in the cascading water falls, the scent in the air and the flight of the bird revealed the joy of nature.

It was an unusual gathering of souls, who had transcended personal social and worldly limitations. These mahatmas were so spiritually advanced, that their thought vibrations were enough for the redemption of mankind. They could create merely by their sankalp Shakti. Words and motion were in the vibrations. Each and every vibration could be decoded as a word. Every idea created a corresponding motion.

All the Mahatmas expressed their thoughts freely. Though they belonged to different orders, the crux of all the speeches was the same. The invitees thanked Kripacharya ji for arranging the conference. The invitees expressed and unanimously paid glowing tributes to Amar Yogi Goraknathji. Buddha and Mahavir treated him with great respect. The galaxy of the super humans simply over awed me. They were the symbols of the unimaginable potential, hidden in every human being. Over come with reverence, I rose from seat and touched the feet of Hari Baba, Gorakhnathji and Avtar Baba.

Gorakhnathji looked in my eyes smiled and said, "I hope no formation of a lake has yet taken place. Waters should not be allowed to become stagnant. Let the water of the waterfall flow freely. Do not ever stop the flow. Stagnation produces Pollution is gradually choking the world. Crores of liters of pollution. Pollution of the world is the result of its stagnation. Serine are being unleashed in the horizon. A single drop of Serine is extremely fatal to the very existence of mankind. Do not allow the waters of eyes to stagnate - keep moving and keep watching. The creative activity will occur naturally".

Then Gorakhnathji Baba turned around and addressed the congregation thus, "Let the events run their inevitable course. These events are destined to happen. However, the events, which are not

destined to happen, should not be allowed to happen. The pattern of possible events has already taken place. Whatever is left is in the stage of germination. Today man has reached the stage, where his destruction is inevitable. We should not interfere in his destiny. If he has to die, let him die. If he wills lives, he will surely arrange measures for the death of future generations. We should invoke the past, so that a beautiful future can be created. The resonance of our Alakh should rejuvenate the decaying social and religious values. The light of spiritualism should usher in a healthy future and this should be our chief objective. We will create the future unitedly. As far as present is concerned, let it unfold itself as per its design. We should only intervene, whenever untoward events emerge. The practical use of modern scientific weapons cannot be as effective as they expect it to be. We can weaken the effectiveness of these lethal arms".

After finishing his discourse, Guru Gorakhnathji turned his attention to the open sky. Rays of different colors fell on his upturned face. The sweet scent of his body made the atmosphere fragrant. Beauty had exhausted all it's resources in carving Gorakhnathji\s face. It exhibited childhood innocence coupled with the beauty of tender youth. Totally unaware of his unforgettable good looks, he was committed to the betterment of mankind. He was neither too tall nor too short, but is of an ideal height. His locks were unruly and small drops of snow glimmered on his face. A divine glow emanated from his visage. Absorbed in deep thoughts, the yogi stood in this posture for some times and then in a soft motion stretched himself on the slab of ice. It seemed as though all the movement had come to a stand still. In silence, the heartbeat of the Himalaya could be heard. Surya and Shanti served food. Everyone ate in silence. After the meals, the invitees left for their respective abodes. Within minutes, the weather also changed dramatically. It started to snow. As if, Himalayas moaned the departure of the great souls and it's tears in the form of snowdrops, covered the deserted region.

Baba Gorakhnath, Kripacharya, Avtar Baba, Hari Baba, Shanti Ma, Surya and Yashoda ma accompanied me to my Pindari cave. We stayed for a little while in the cave, and then left for Khati village, where I had organized a Shiva Shakti Maha yagya. They participated in the yagya. When the yagya was over, my esteemed guests left.

At a distance of two and a half km from Khati village, there is a cave, which had often attracted my attention. This cave is located in front of the famous Pindari River. In the midst of the cave is a huge rock, which serves the purpose of a resting place. While resting on this rock, I had often spotted two mahatmas in front of the cave. I had never made enquiries about them and they too remained disinterested in me. It was almost midnight when these Mahatmas paid me a surprise visit. One was Avdhoot Baba and the other one was Mahavtar Baba. This was my first meeting with Mahavtar Baba. I had seen him on many occasions but had never spoken to him formally. His face looked quite familiar, but I could not place him immediately. I welcomed the guests warmly. I offered some fresh honey and milk to the mahatmas. They enjoyed the mid night snack of honey and milk immensely. After the introductory meeting, Mahavtar Baba became an important part of my life. It took me long to discover the Mahavtar Baba and Heda Khan Baba were the two separate identities of Kripacharya ji, but belonged to two distinct orders. While Mahavtar Baba was absorbed in the worship of Lord Krishna, the identity of Heda Khan Baba was immersed in Lord Shiva. Both the yogis were Brahmamaya. When one was active, the other identity was not manifested. Mahavtar Baba was active before the emergence of Heda Khan Baba. Mahavtar Baba was not to be seen, when Heda Khan Baba appeared on the scene. In this way, they managed to remain as two separate identities. All the three forms of Kripacharya ji are popular in the Himalayan region particularly in Kumaon. The people of this area know him as Mahavtar Baba and have an abiding faith in him. In the Uttrakhand, he is revered as the great saint Heda Khan Baba. Physically, all the three forms look very much alike, but for minor differences. Heda Khan Baba always wears loose

white robes like a Bramhachari. His sweet nature and miracles won the hearts of the local population. Mahavtar Baba was always dressed in a kopin and roamed around the place in this scanty dress. He chose Lahiri Mahashaya as a medium to spread his message to mankind. Kripacharya ji was always clad in yellow. His golden headgear gave him a distinguished air. Initially, I was confused when I met them but later on, I could discern the similarity within the apparent dissimilarity.

The great ancient sage, in an introspective mood expressed his philosophy of life. He said, "I have come to this to redeem the mankind. world with a single resolution Whatever I have gathered from man is heart rending, but not enough to make a place in my heart. I have seen a soul taking birth a thousand times and going through the tortures of karma. The aimlessness of the soul is prompted by his karma. I have always tried to show the right direction to men, but very few have used my guidance. Even today, the souls belonging to Mahabharat days are still wandering. It was easy to deal with one Dushasan and one Shakuni. But these days, there is no dearth of Dushasans and Duryodhans. Yesterday's man was committed to his promise. The modern man is fickle. He lacks commitment and devotion. He can change his perspective within no time. Since Mahabharat days, man has not changed. Only the attitudes of man have changed. The man of the past could give free reign to his thoughts. It is indeed sad that today, a person does not enjoy the freedom of thought. I roam around in different guises to observe and assess man in different situations. I cannot give any help to the man of today, unless I study him thoroughly".

During the course of my wanderings, I keep changing my guise. I was close to Lord Krishna. I had a strange love and hate relationship with Krishna. He was all the time planning something new. I was not opposed to Krishna, but I was opposed to his thoughts. The Great War Mahabharat was Lord Krishna's creation. Krishna was the chief protagonist of this drama; In fact, he had come in human incarnation to play this great role. He was Nar as well Narayan. Generally it is assumed that Krishna was amorous by nature and freely indulged in sensual pleasures. But this is a misconception. Krishna enjoyed the worldly pleasures, but kept away from physical pleasures. Even the birth of his child was by virtue of his sankalp Shakti. He had appeared in his mayaic forms before the entire woman folk. It is important to note that he neither abandoned his flute, nor his peacock feather. Peacock feather symbolizes celibacy. Its tears have the potential to procreate. Krishna left his gross body after completing the mission of his life-restoration of religious and moral values. Thereafter, he became Krishnamay - absorbed in his own glory. It is because of this reason, we can never forget him.

The objective of my wanderings is to guide men who are endowed with sanskars. Once again, this universe is on the brink of disaster because machines have become more I kept the identity of Mahavtar important than the man. Baba alive till it fulfilled my requirements. I then created the identity of Heda Khan Baba and toured different place. When I realized that I had become deeply involved with society, I decided to dissolve this identity also. As such, in front of a gathering of my devotees, I took a Jal Samadhi in the over flowing waters of Kali Ganga river. Thus my existence as Heda Khan Baba also came to a dramatic end.

Free from the worldly attachment of the people, I returned to my cave in Dronagiri as Avtar Baba. I entered into a deep penance. After fifty year, when I emerged from my samadhi, I was stunned to learn that people were treating a young sanyasi as the reincarnation of Heda Khan Baba. The young man, by posing as Heda Khan Baba is inviting his own doom. He can use my name to earn money, but cannot escape from the cycle of cause and effect. One day he will die the death of normal human being, but my name will remain as it was before. This fraudulent practice cannot tarnish my name and memory.

Man can never be an incarnation, because he is in the bondage of life and death. By virtue of his superior karma, he can only ascend to a higher plane. Since he is Brahma's portion, he can immerse himself in Bramha, but can never become Bramha. In order to become Bramha, one has to lose his identity. Incarnation is Brahma's own leela, which happens according to the need of the time. He is never born. His coming should be looked upon as his resurrection.

Miracles and Siddhis are performed through the medium of human body. Man has the potential to create many forms with the force of his will. He cans bodily travel in air, live in the water and breath, while buried in the bowels of earth. The victory of man over the Panch Bhoot does not have any divine intervention. Miracles should never be associated with God. The Siddhis, which can perform miracles, are due to man's triumph over Panch Bhoot and Tanmatras. Ishwar is beyond all miracles and Siddhis. Therefore a man of miracles can never become God. Miracle is merely a siddhi and the man showing the miracles is just an extra-ordinary man - not the God".

Himalaya has always been saying - "I am the abode of sages and Parvati, who is Jagdamba - my daughter and Parmeshwar Shiva is her husband. Nevertheless, Himalaya has never declared itself as God".

SCIENCE AND SPIRITUALISM

Man's aimless wanderings are due to the ignorance of truth. The truth is beyond life and death. The gross human body is formed from the Panch Bhoot or the five fundamental elements - namely earths, water, fire air and akash (space). But this knowledge of human body does take us near the truth. The truth is the ultimate salvation of human kind. 'Self' realization or 'self' illumination can save us from the specter of death sorrow and lead us our anand Swarap or bliss. This knowledge can make the struggle of life, free of stress. Just as birth confirms the truth of life, so does the death. Dream and wakeful states are different states of human life. Death should also be considered as one of this state. When we are not afraid of sleep, why should we be afraid of death? After a nightlong sleep, we get up to find the world the same, as it was when we went in to sleep.

When the Jivatma joins the sanskars, it reincarnates as a Jiva - a living being. According to Charvak philosophy, only liquid can contain life-forming element and this life giving quality perishes with death. The Buddhists say that Jivatma exists in Kaal or time. The sanskars in the flux of time contain Jivatma. When this continuous flow of sanskars is snapped, the Jivatma ceases and one reaches the state of Nirvana. Jainism finds Jivatma saturated with life force and when Astadash becomes pollution free, the Jiva merges in the Alok-akash (illuminated ether). The Vedic philosophers give equal importance to Kaal and Dravya (liquid), in the concept of Jivatma. Sanskars are present in the Dravya.

But the soul is par excellence and cannot be equated with the above-cited concepts. It gives the experience of pure bliss. Desh, Kaal or anything else does not find any entry in the arena of spiritual joy or bliss.

The Jiva, caught in the mesh of Prarabdha sanskars and karma, succumbs to death again and again. The theory of reincarnation is not to be rejected as a fantasy. But the period between death and next birth is still a riddle and is beyond the comprehension of scientists. The yogis, who are spiritually advanced, can alone throw light on this. Modern scientists too, are trying to prove that the visible and invisible worlds do exist and that are composed of subtle vibrations. Micro organism, energy and thought patterns are ingredients of subtle vibrations. Atma or the soul is a unique combination of the three. After death, the Atma can appear in any form and disappear at will. We can, therefore, conclude that the soul has a form and it is composed of fine sub atomic particles namely the neutrons. The neutrons are extremely subtle particles and their weight is almost nil. It is so subtle, that it is beyond the comprehension of the present state of scientific development. They can move with the velocity of light. Scientific experiments have revealed that the neutrons can penetrate iron walls easily and merge in the space. It can overcome all physical barriers. Further, the neutrons can be transformed into many tangible physical forms. The astral or the sukshm body can appear in full form at any time or place. Science does not embrace any order. In fact, science is logic, which is in the human brain. It represents Budhi or the intellect. Budhi is the reservoir of all knowledge of the world. Only a miniscule portion of this reservoir has been tapped by the science, as yet. The subtle body or the astral is the logical product of science. A scientist goes by his logic and can cite numerous examples to support his hypothesis. Science only focuses on the world of probabilities and it's conclusion rests on probabilities. A definite answer does not emerge from these arguments. It represents a proximity to the final answer. As such, the possibility of errors cannot be ruled out. The results are also not of permanent nature because the scope of improvement is always there. Till date, not a single scientist or a so-called rationalist has come forward with a definite analysis of the incredible feats of a yogi or a mahatma. The explorations of natural resources only reveal one fact - that we are merely marveling at the leelas of the great artist - the Lord.

Despite the unquestionable achievements of science, it cannot be considered as an end all. No one can ever deny the powerful alchemy of Love. Can it be subjected to scientific analysis? Similarly Science cannot pressurize a person to accept music or to reject it. Scientists can create artificial limbs but the creation of sentient human organ is beyond their power. Different activities of human body often produce miracles and deepen the mystery of life. Philosopher and men of science have since long buried themselves of in solving this mystery. Human body is extremely complicated. Various chemical changes in it are monitored by the subtle human mind. Production of anti-bodies, for example, is one such activity, which cannot be obtained through artificial means. The chief intention of my comparative study of Vedanta, Science and the Yogi is to emphasize that all these are a part of a single chain. The words of the Vedanta in the form of invocation convey the fusion of Ishwar and Nature. Science is engaged in search of a logical explanation of the truth. Yogi's approach is totally different. It treats the human body as a laboratory and teaches the method of 'self' realization. According to yoga, the three most subtle particles of human body namely, electron, proton or neutron can be compared to the gross, astral and causal states.

Science has discovered the black hole but the discovery of white hole is yet to be made. Yoga on the other hand, is far ahead because; it had long back discovered the sutras of life. The amount of neutrons, which we are receiving from the solar system, is inadequate because our need is more Therefore, the modern scientists should pay attention to this problem and discover new resources. A yogi has the cognition of the beginning, dissolution and the final annihilation. Just as the scientists is using it's nuclear inventions on space, similarly a yogi is using speed of the Apan and Pran in his body and utilizing the resultant heat from the navel centre, on his body.

Yoga gives a clear definition of life - the Jiva, beyond Jiva and the purpose of human existence. The relation between the Jiva and Jagat is the theme of yoga. It acts as a beacon and dispels the darkness of confusion and ignorance. Immersion in the 'self' is the crux of yoga. A man's journey never comes to an end. The birth of new and the death of the old is occurring at every moment. In the flux of Kaal, the birth and death of countless microorganisms indicate change and transience. This example can act as an analogy to understand the changeability of the world.

At some stage of his life, a man finds himself in a tangle of unsolved questions. After disentangling himself from social obligations, he begins to meditate on the Advait philosophy. The cognition of the atma dawns on him. The objective of my book is to unfold my spiritual experiences to my readers. I have presented shristi in two parts. The first part deals with 'I' (aham) and the second part sheds light on 'that' (idam).

The one who is omniscient is 'T'. This is sentiment. A sentient being is required to know the insentient. And such a person is known as chaitanya. Only a 'self' illumined person can differentiate between 'I' and this and among shristi and sansar. The one, which is chaitanya amongst all these states, is Ishwar. Prakriti is a chetna (insentient) and can be termed as Kala. Chaitanya Brahma's effect induces the qualities of procreation in the jada (inert) Kala (Prakriti).

KALA. LIFE ENERGY

Three fundamental trait's viz, Sattva, Rajas and Tamas characterize the entire sentient Jagat. Kala represents the harmony of these three. Since Kala is not born from a certain source, it can be called Swayambhu or self - begotten. Sanghat or fusion is a byproduct of Kala. Fusion is result oriented and it occurs with a definite purpose. It brings about the cognition of a certain element, which produces the desired results. Kala by nature is not a bhogta and carries out its creative acts for Jivatma. Kala is a provider and functions in a detached manner. If Kala and Purush become indifferent, a state of Moksha can emerge. 'Self' illumination can free the Jiva from the bondage of Kala. Ishwar has a close relationship with Kala and this kinship explains Ishwar's sway over Prakriti. Chetna (sentient) Ishwar brings life in inert Kala. The Ishwar inspires every act of Kala. In another words, we can say that Chetan Bramha lends speed to an otherwise insentient Prakriti. When Kala reveals itself in it's active life form, the process of creation of srishti begins. At this stage, raga and Virag unite and initiate the creation. The union of the three Gunas, Sattva Rajas and Tamas form the state of raga or attachment. And the detachment of the three represents Virag. The raga, Kala and Virag are the traits of Purush. The creation of the universe stems from the harmonious union of Kala (raga) and Purush (Virag). The eight traits of Kala are as follows:

(1) Dharma,
(2) Adharma,
(3) Knowledge,
(4) Ignorance,
(5) Attachment,
(6) Detachment,
(7) Wealth,
(8) Poverty.

Gyana is the only quality, which is instrumental in causing Moksha. The remaining seven entangle man in the wheel of birth and death. Jiva can perceive the fundamental isolated elements of Kala (Sattva, Rajas and Tamas), when it is poised for recreation after the annihilation. These three Gunas form the inner 'self' of a Man. The three fold qualities of Kala cause the emergence of Bramha, Vishnu, Mahesh, Maha Sarasvati, Maha Lakshmi, and Maha Kali. Moreover, the two fold contradictory facets of Maha Kali's personality - the destroyer and the sustainer are projected by three cardinal traits of Kala.

Total absorption in Samadhi is necessary for any atma or soul, if it wishes to seek the glimpse of Bramha. Kala is inert but it exists in the form of Shakti - the Kundalini. It's focal point lays in Shiva. A human being that is totally wrapt in Kala, is finally absorbed in Param Tatva.

Kala is the bedrock of Shakti. Man, as an individual is totally dependent on this Shakti. He derives all his energies from Kala. Therefore, the foundation of human life is rooted in Kala. The animation of entire universe springs from Kala. Kala is Kundalini and Kundalini is the Prana Shakti or life force. Prana is monitored by Hridaykash, which is connected to Mooladhar, the base chakra. Human mind is also centered in Kala and derives its Shakti from this source. Kala's Maha Shakti is manifested in an individual. All the physical activities of man and other Jivas are gifts of Maha Shakti. The manifested world owes its animation to Kala.

I am an individual and Kala has found its expression through me. 'I' am a Purush and Kala is the Prakriti. 'I' am a lover and Kala is my beloved. Shiva and Shakti are inseparable. Shiva and Shakti

are the two facets of Param Shiva. Even shristi has two parts - which are known as Prakriti and Purush. Prakriti is inert and Purush is Chetan or alive. In a human being, it exists within the Bramha Marg (the path which leads to Bramha) and poses as an obstruction. 'T' has become raga and Virag by virtue of Kala only. Separation from Kala causes death. This principle governs the manifested world.

Shakti after the Maha Pralay (total destruction) merges with the Param Tatva - Shiva. When the time of shristi arrives. it isolates itself with it's three gunas and in the guise of Panch Mahabhoots begins the process of re-creation. The karma and Jiva forms the criterion of the creation. Destruction and creation are the two contradictory aspects of Kala. It is neither Dvaita nor Advait. Just as the foam bubble and waves are different names for water, similarly the Chetan Bramha can be called by the name of Shiva-tattva.

Since Kala is the creator of the entire cosmos and is animated by the Sarwa shaktiman Chetan (Ishwar), it assumes various forms to answer the prayers of the devotees. Kala is therefore, looked upon as the mother of the entire Jagat. The Chetna of Kala cannot be detached from the universe. The union of Chetan and achetan (insentient) is the root cause of creation. We can, thus conclude that Kala is all - powerful or omnipotent.

A yogi fully absorbed in Kala can obtain surprising powers or Siddhis by awakening the Kundalini. His sankalp can obtain surprising powers or Siddhis by awakening the Kundalini. My real-time experience' as a yogi, lends credibility to this statement. The Kala Shakti governs my causal, astral and gross forms. It gives the light of the soul to mind, Budhi, ego and chitta, before it finally settles in the form of Kundalini power. It has empowered me with a vision to penetrate the animate and inanimate world and surrender to the Chetan Bramha. Kala can be defined as the creative aspect of God.

The light of chetna has caused the birth of Kala. The human life is the result of Kala's sanghat or fusion. Kala has helped me to disentangle myself from all the worldly attachments and adopt the path of spiritualism. As a Purush, I always dwell in my Kundalini. Kala is the centrifugal energy of entire Bramhand. All living forms owe their existence to Kala's Shakti. Man's birth symbolizes Kala's creative power. So the objective of mans life should be to seek the chetna through Kala, which is always present within him.

Man, under the mayaic influence of Chetan becomes an enjoyer of nature's bounty. The mere creation of man itself is the tribute to the artist Kala. His own existence has often forced man to ponder about his role in this world. Many hurdles like, society and emotional involvement suppress the flicker of curiosity and it requires great mental stamina for a common man to reawaken the curiosity about 'self'. Man is in searching having Ishwar, truth or his "self". It is a question, which has often caused confusion. I can cast aside this confusion by one simple statement - Kala is in an inert state within every human being. As a Purush, humans can awaken the Kala and fulfill the purpose of their incarnation.

Through the medium of causal and subtle bodies, a yogi can obtain transcendental experience. There upon he can also destroy the Prarabdha related karma. The Siddha Purush, there by acquire such powers that even celestial beings and demigods begin to communicate with him. Nature's changing moods inspire him to ponder the mystery of entire creation. He is seized by the insatiable thirst to understand the principle, which runs the animate and the inanimate Jagat. The struggle between man and nature is the result of his overpowering curiosity. Scientific discoveries represent the zeal of the human mind.

At a certain point, when the science surrenders, spiritual science appears to be the only answer to all the intricacies of human existence. Hence, the modern scientists should deviate from nuclear research and concentrate on the immeasurable potential of spiritual science. Kala can unfold its functions through the medium of spiritual science. Metaphysics helps in the cognition of immortal Bramha and Kala's true identity. The knowledge derived from the sensory medium, is on the physical plane, where as the knowledge beyond the physical world, is on the realm of metaphysics. The knowledge unfolded by metaphysics is definitely superior to the knowledge, which is contained in the physical world. Hence the supremacy of metaphysics cannot be denied.

During this historical period, the birth of modern sciences occurred. All the novel scientific development broadened the scope for the inquiries into the subtle aspect of science. In the past, the gross world was the only pre occupation of science. But modern developments in the world of science gradually began to focus attention on subtle sciences. As time went by, the interest in the subtle sciences sharpened and scientists began to delve deep in the mysteries of the subtle world. It has finally discovered the subtle elements, which are beyond the cognition of human senses. X-rays and wireless mode of communication are some of the discoveries, which can be quoted in this context. The discovery of an atom is, in fact, the discovery of the subtle. No one can ever imagine the limitless scope of the sphere of sukshm (subtle) because Kala's prowess is so vast and unfathomable.

Though a human can discover the law and order of Kala, yet he can never create the laws, which govern Kala. There is always an order and sequence in Kala. Regarding this, one can presume that the universe is definitely moving towards a fixed direction. Similarly, the scientific inventions also follow a pattern over the past tens of thousands of years.

Atma or soul is the only medium through which a spiritualist can unravel the mysterious zone of Kala. Despite this fact, modern scientist tends to treat this subject lightly by calling it as superstition. Perhaps, it is the immaturity of science, which is the cause of such conclusions. In course of time, as science matures, it's attitude will undergo a sea change. I have ascended to such heights in spiritualism, that my personality is beyond the reach of science. If I am beyond the comprehension of scientists, how can they reach the celestial being that inhabit the Himalayas? Human body is a microcosm of Bramhand. Whatever is present in this vast Bramhand is also present in the form of seeds in the human body. Through sadhna, these seeds can be made to sprout and grow. Jiva, through the medium of Pinda can achieve its goal. Yoga is the instrument, which can help humans in establishing the relationship with Parmatma. The word 'yoga', literally means union /surrender/ dissolution etc. The merger of rivulets in the river, the dissolution of fuel in the fire and the mixture of salt in water are apt similes, which clearly explain the true meaning of Yoga. The sense of duality ceases and the emergence of oneness takes place.

There are various ritualistic stages of yoga, which have been adopted by the teachers. But my method is highly scientific and different from the common methods. The intent of my book is to introduce this novel approach to the reader. The stereotype methods can evoke the conducive atmosphere for the awakening of the 'self'. Yet these cannot make you to reach the ultimate. People often mistakenly consider various physical exercises as Yoga. But in reality, yoga is totally different. Yoga is in fact, the state of inner 'self', in which, Jiva's identity becomes one with the divine consciousness. All it's thoughts and acts reveal the divine light. This stage reflects the connection between Kala and Chetna. The Yogi, through the medium of Yoga, obtains its final glory and becomes a Kaya Siddha Purush. His external and internal activities reflect the divine similarities. Hence forth, the yogi always dwells in the Shakti Swoop's Kala. Kala, in due course, helps the yogi in his immersion in the Maha tattva (great tattva) or the Shiva - tattva.

SHRISHTI. CREATION

The true nature of Kala is reflected in its continuous presence. Right from the very beginning, invisible Jagat has always been within Kala. Kala is hidden in the folds of Maha Pralay, in the form of cause. It reappears as srishti, when the creation begins. Thus Shristi's origin can be traced. The process of creation is the result of the union of Prakriti and Purush. The manifestation of Shakti is in the motion, which is generated by the collision of two objects. When an animate object collides with an inanimate object, energy is released in an entirely new form. This process is called creation.

Chetna (animation) has motion and Sushupti (profound sleep) has inertia. When Chetna bangs against the Sushupti, It generates motion in it. Our visible world is the result of the collision of Chetna and the Sushupti. Sanghat denotes the fusion of thoughts, words, elements, man and woman. In this manner, a new creation takes place. Bramha is Chetan and Prakriti is in profound sleep. In other words, we can say that chetna is Bramha and Prakriti is Kala.

Chetan Bramha unknowingly collided with Kala. Prior to this, Kala had an existence of it's own but was devoid of Chetna and was lying in dormancy. The moment the collision occurred, it came to life and arose. Purush could not take his eyes away from her enchanting form. The second time, when Purush looked at her with deep intense eyes, energy ran through her entire being. There upon they walked away in a harmonious unison. When Raag replaced the Virag, the creation took place. The nutan further created more and more. Unless the Purush reverts to the state of Virag, the process of creation will be endless.

Therefore the equation of creation is formed in the following manner.

Chetan Bramha Purush + Prakriti or Chetan Bramha + Prakriti and from Kala to Mahatattva - from Mahat Sattva to Chitta, from Maha Rajas to Budhi and from Mahat Tamas to Ego or Ahankar.

Atma or soul resides in the inner core of the all Mandals of Chitta, Ahankar, causal body - the zone of ananda or bliss, astral Prana and sukshm Prakriti. Just above Atman's mandal of light, lies the circular Mahat Chitta mandal. The mandal of ahankar comes next which is followed by sukshm Prana mandal. Finally comes the Bramha Mandal, which contains all Mandals within itself. Bramha Mandal is also called by the name of Aakash. The soul is smaller than the smallest atom. Like the subtle Bramha, It has a distinct identity. It has no color of its own, but wears the colors according to the tendencies of the Gunas, which are present in the Chitta.

The Chitta mandal is made out of fine bright white rays. In the Hridaykash (heart), by virtue of anand kosha it symbolizes gyan or knowledge. It assumes colors as per inherent tendencies In the Chitta Mandal. The vriltis are rising all the time in the form of the waves. These waves evoke the sanskars. Due to the predominance of gunas, the colors of the Chitta Mandal keep changing. Sometimes, they appear transparent white (sattvik) while other times they look mercurial (rajasick). When they look like over cast by clouds, they reflect the tamasic Guna. Mahat Chitta becomes Chetan after receiving the rays from the Jivatma. The core of gyan Shakti is within the Chetan Maha Chitta. Maha Chitta is the abode of Jivatma. It's prime characteristic is gyan or knowledge. Atma resides in Chitta. Raag and Virag are the contradictory states of Chitta.

Aham or Ego Mandal has a blue tinge and almost overlaps the Chitta Mandal. It is in the shapes of a chimney. Ahankar or ego is the s form of asmita. Ego mandal changes colors according to the dominant gunas. The Sattva Guna in the Aham mandal is blue in color but has a greenish tinge.

Rajas are transparent white and the Tamas reflects dark green color with a blue hue.
Sukshm Prana Mandal: It is composed of bright rays like sun. The Ahankar mandal is within its sphere. Intensely bright rays emanate from this Mandal. The effect of three Gunas is apparent in this Mandal. It is white when it is under the influence of Sattva Guna and pink when under the influence of Rajas Guna. When it is under the influence of Tamas, it looks hazy as though covered with steam vapors and it's speed also significantly slows down.

By virtue of the effect of the Chetan Atma, sukshm Prana embodies the Chitta activities. It is the massive aspect of Chitta's activities. It is located above Ahankar and its identity is distinctly visible. It gives motion to the entire body. Pran's activity travels from the causal body to the astral body and then to the gross or the physical body. In can be compared to the presence of the hidden sun in the red splendor of the sky.

Sukshm Prakriti Mandal: Prakriti exists above the astral prana in a circular shape. It is yellow in color and is Jivatma causal body. It is forever associated with Jivatma.

All the Mandals are within its periphery. It is eternally linked with Jivatma, which is embedded with desires in the form of sanskars. The desires do not perish even after the final dissolution, because the Jiva does not want to perish and the desire to live forever in this Jagat is always present. The sanskar maintains its relationship with Prakriti. The moment it is energized by Chetan, it becomes prone to all the worldly pleasures of life.

Bramha Mandal: The top most layers represent the Bramha Mandal. All the other Mandals are within its circumference. Despite the fact that Bramha is all pervading, it exists in the form of subtle. Nature has given us the capacity to perceive the Aakash, which is within the heart. Bramha is one and all pervasive. It is present in the inner 'self' of Jivatma. Bramha does not have any original color. Nevertheless, it is visible in the form of pure white color. The darshan of Bramha is possible in the Anandkosh - innermost core. Causal Body is the other name for Linga sharir.
Apart from Prakritic Maha - Tattvas, there are five significant Tanmatras, which beget other elements.

Five Bhoot (Panch Bhoots): Aakash, Air, Fire, Earth and Water.

Five Senses: Hearing, touch, eyes, smell and taste. (Rasa)

Five Karmendriyas: Voice, hands, feet, Upastha (the middle portion of lower limbs) and Guda (rectum). Mind is the eleventh Indriyas. All the eleven Indriyas are in the conspicuous form. Beyond these, the possibility of another Indriyas is not there. The subtle nerves which have created these Indriyas (senses) can be felt. They are within the range of cognition. When we gradually internalize, the cognition of words, touch form, taste and smell takes place. These five senses result from the aham (Ego) Mandal. Asmita or pride is due to the sequel of the five senses. Finally we have to accept the fact, that Kala is the chief root from whence the various combinations of the three Gunas-Rajas Tamas and Sattva appear in different modes. Hence the process of shristi at the initial stage finds expression. Indriyas are born from the Sattva. Ahankar and the five Tanmatras (subtle forms of matter) are the result of the Tamas. Ahankar. Disha (direction) and Kaal (time) originate from the ether.

Kala does not have to seek any help for creation or shristi. It is self-sufficient. When the reflection of Kala falls on the Jiva, it comes under the influence and three gunas and begins to behave like the karta (doer), bhogta (enjoyer) and the asakta (attached one). There after, it becomes inert and gets

disconnected from it's divine abode. Kala works endlessly to free this Purush from the bondage. Sukshm body provides the medium to travel from one bodily form to another. The Sukshm body cannot indulge in the activities of bhoga (worldly pleasures) independently. Due to this reason, it depends on the gross body for participating in the worldly joys. When it gradually progresses to the highest stage and cognizes the swaroop state, it becomes still. Jiva's liberation is finally ensued from this state.

Samadhi Chitta (wholeness of Chitta) is formed from the unalloyed Mahat satta. The smaller portion of the former is in the form of Vyasti Chitta in the Jivatma. Therefore, it can be concluded that Vyasti Chitta is the by product of the Samashti Chitta. Samashti Budhi is born from Mahat Rajas and the resultant supremacy of Rajas guna. The Budhi Tatva. which is present in every Jivatma, is a part of Samashti Budhi. Samashti Ahankar originates from Mahat Tamas (supreme Tamas). Vyasti Ahankar is the product of Samashti Ahankar. Consequently Samashti Ahankar produces results, which are three fold in nature for example Sattva - Ahankar, Rajas Ahankar and Tamas Ahankar.

Sattva Ahankar produces five gyan Indriyas and Rajas as Ahankar begets five Karmendriyas. Mind, which is born from Sattvik. Rajas can work in two ways. Owing to its two - fold potential, it can work in the sphere of gyan Indriyas, as well as Karmendriyas, since it is under the influence of Sattva and Rajas equally. It is highly effective and can act very fast.

Five Tanmatras originate from Tamas Ahankar and have the three-fold nature. The creation of sukshm body or the subtle body is by virtue of this three-fold potential. It also enables one to cognize the celestial aspect of life. When the mind, Budhi and ten Indriyas collectively fuses, the Tanmatras create a new section, which is known as Panch Tanmatra Kosha. The collective fusion of mind, Budhi and ten Indriyas that is situated in this Kosha or section is called the subtle body. This fusion looks after the faculty of knowledge and sciences.

Since the creation of causal body or the (Kaaran Sharir) precedes the astral body, the Chitta and Ahankar along with the Jivatma enact different Bhoga of life. In this context, Kala operates as the cause in the acquisition of all knowledge. Devas, birds animals and man are begotten from the sattvik Tanmatras of subtle body. The subtle body belongs to the sthir Jagat or the immovable Jagat. In the subtle body, the fundamental difference between the Rajas and Sattva does not undergo any change. The Sukshm body is endowed with the potential to expand or retract itself. Sukshm bhoga can be enjoyed by Tanmatras, which have the predominance of Rajas Guna. Rest of the Gunas plays a secondary role.

Sthal Mahabhoots are created by Tanmatras, which are predominantly Tamas in nature, but the remaining Gunas are also present in subdued forms. In the five Mahabhoots, which compose the bodies of humans, Devas and Gandharvs, the Sattva Guna is predominant. Rajas and Tamas exist in a minimum quantity. The bodies of birds and animals are composed by Gunas in which Tamas and Rajas are more predominant. The birth of earth planets and sub planets is from Mahabhoots, which have Tamas as the dominant factor. The inhabitants of these places are Jivas or the living entities. Shristi falls into three categories: (1) Dev's (2) Tiryak (3) Manush (Humans).

(1) Dev consists of Bramha, Prajapati, Indra, Yaksha and Rakshas (demons).
(2) Tiryak - Birds, animals and reptiles come within this category.

High birth is the result of high sanskars. Man's life is considered to be the best, because it is karma oriented. It has conscience. Jivatma and Parmatma are both Chetan. The only difference between

the two is that Jivatma assumes bodily form where as Parmatma is formless. Parmatma is bliss incarnate but Jivatma does not have this quality. It is Chetan but does not have the Anand Roop, because it is in the bondage of the body and is subjected to the fruit's of his karma.

GORAKHNATH

In an occupation, you can never transcend time. With occupation, you can never transcend space - but if you are unoccupied - totally unoccupied not even occupied with your 'self' - not even meditative. You just are just 'that' is the moment. 'I' am the peak moment of spiritual existence of bliss Samadhi. Time does not compromise with any one. When events take place all of a sudden, something new is the invariable result. It is often seen that man is attracted towards novelty and is disinterested in the old. Nature is continuously engaged in the creation of the new and the destruction of the old. Man too follows the principle of nature. The destruction of his old 'self' and the discovery of the new, reveal his unconscious imitation of Nature. I am also destroying the old and creating the new. I am trying to move into tomorrow by destroying today. All humans are caught in this exercise. On the edifice of today, they want to build a new future. I am a little different from other people. I live in past present and future. I remain unchanged. The laws of Nature do not control me. I am beyond them.

The union of Purush and Prakriti is on the similar lines. Man has also conceived a discipline to make this Jagat operate effectively. His arrangement follows the format of Nature. Thus there are two laws, which work simultaneously - the law of nature and the disciplined arrangement of man. My life is linked to the twin arrangements. In the pious land of yogi Gorakhnath, I was assailed by the memories of my past links with the place. Overcome with profound emotion, I burst out, "Who is the artist behind such exquisite craftsmanship in the carvings of the rock?' All the rocks, stones, trees and leaves had the deep imprint of his undeniable presence. And these will keep the history of the place fresh forever. Forests and gardens still reverberated with the music of his Alakh.

The music of Gorakhnath ji's yoga lingered in his land. Gorakhpur basked in the glory of his priceless treasure. It was late at night, when we reached the famous temple in Gorakhpur. The place looked almost deserted but for a few people in its premises. A closer look of the temple gave us a shock. The temple precincts had undergone through a considerable change. The past look that we remembered was no longer there. As an Air force Pilot, I had often visited this place. Because of this reason, I noticed the striking difference between the past and the present facade of the temple. In the past, the place was less populated and the temple did not have the saffron flag. There used to be silence and the powerful voice of Digvijaynath ji singing the glories of Hinduism used to break, the all-pervasive silence. During my subsequent visits, I always found something new about the place. Though at that time, I did not know about Gorkhnath ji, yet I felt closer to him. He had become an inseparable part of my life. My frequent trips to Gorakhpur were the result of this invisible bond.

We were flying to Nepal in my small aircraft, when the weather forced us to land at Gorakhpur. Perhaps it was the Maha Yogi, who forced the weather to change, so that we could pay visit to his Tapo bhumi. When this incident occurred, I had already become a yogi and had adopted the path advised by the Baba. As a renunciant, this was my first visit to Gorakhnath temple. Alfred, my friend from London, had come to pay me a surprise visit after a lapse of many years. We were friends since our boyhood years. He was the only son of a senior officer posted in India during the British rule. We shared the memories of good old days spent together in the lanes of Calcutta and Darjeeling. We also had couple of exciting air adventures, when we took off from London airport. Alfred was keenly interested in Buddhist philosophy. The urge to learn more about Bodhi Tatva brought him to India and there after to me. Buddhism had become his obsession. He could talk tirelessly on this philosophical subject. Since I did not have much to offer on Buddhism, he decided to gain some knowledge of yoga from me.

This overpowering curiosity about Buddhism had earlier taken him to Japan, Sri Lanka and Indonesia. In India, he visited Bodhigaya and other religious places, which could shed light on Lord Buddha's thoughts. Our trip to Nepal primarily to explore more about Buddhism. But bad weather brought us to the land of Gorakhnath Baba. Such incidents, which happen by chance, only happen for the good of man. Alfred was familiar with Baba Gorakhnath's spiritual fame. He had heard the stories of Baba's tapasya and yoga. Therefore, it was not difficult for me to persuade him to accompany me to the temple. It was an inspiration, which later on turned into an experience. The palace like magnificence of the temple took us aback. We were like lost strangers. Mahant Digvijaynath ji had gone to his heavenly abode and Mahant Avaidynath worked in his place.

Since it was quite late, we were not allowed to go upstairs to see him. We tried to make enquiries regarding the arrangement for a night's rest but no one paid any attention to us. Disappointed, we were about to return, when we spotted a Nath yogi who was counting coins. He answered our questions by gesture and pointed towards his Dhuni. It was a warm night, so we decided to sleep under a tree. We were also very hungry and the sight of a group of boys emerging from a section of the building solved our food problem. We went to the kitchen and ate the simple khichadi with great relish. After a satisfying meal, we walked towards the moon lit bank of the pool. Near the pool, there were number of trees. We chose one and slept under the starry sky. In the early hours of the morning, we got ready and went inside the temple to have Baba's darshan. Thereafter, we began to look around for Mahant Avaidynath. We found Mahant ji seated under a mango tree in a mango grove. The early morning sun peeped through the thick branches and made the garden golden. Mahant ji received us warmly and made us feel at home. We spent some time in his enlightening company and when we wanted his permission to leave, he lovingly forced us to stay. We surrendered to his gentle persuasion and became his guest. He treated us with great affection and tender care. This brief holiday gave us rest and mental food. Mahant Avaidynath ji, a son of the Himalaya, enjoys the blessings of the Rishis and Munis. His personality bears the stamp of Pauri Garhwal. The entire nation is a matter of concern to him. His hard work had given shape to late Mahant Digvijaynathji's dreams in the form of Gorakhnath temple. In the field of education in the eastern region, his contributions are praiseworthy. He is a well-read man. Along with Vedas and Upanishads, he is keenly interested in modern contemporary literature. We admired his multifaceted personality. He is not only a great scholar and a yogi but also an able administrator. Three days spent in his stimulating company, left a deep impression on our minds. It was time to leave. With hearts filled with love and respect for him, we bade him good-bye and took off for Nepal. Our little plane took off and within a short time; we were flying over the lush green Himalayan valleys. Nepal, alive with the reminiscences of our young days greeted us with open arms. Reunion with old friends and acquaintances mostly occupied our time. On the Buddha Purnima day, we went to Swayambhu Nath Bodh Vihar. The place looked busy because of the festive occasion. When the King made an appearance in the Anand Kuteer, past memories overwhelmed us for a moment.

But the meeting with Surya brought us back to the present. We spent few days with Surya and then returned to my cave in the Himalayas. Alfred stayed in my cave for some days and enjoyed nature's pristine beauty and then returned to his country. After many years Mahant Avaidynath invited me to Gorakhnath temple to participate in Mahant Digvijaynathji's s Jayanti celebrations. I went to Gorakhpur to be part of the celebrations. The Mutth was, as I had anticipated, full of mahatmas and scholars. In the huge hall of the library, men and women sat in silence listening to discourses on religion, yoga, Puranas and the glories of our ancient civilization. It was a memorable event.

The crowd swelled considerably on the day of the yoga camp. The Sabha Bhavan was packed with enthusiastic people. Many yogis graced the platform of the lecture hall. Ayodhya Lal Sukh Bhaiya was the chairperson of the occasion. Nepal's yogi Nar Hari nath and Shiv nath ji from Orissa spoke

eloquently on yoga. I was not one of the speakers, because I was not accustomed to public speaking. On this ground, the organizers relieved me from this burden. Lal Sukh Bhaiya was expert in Khechari Mudra. He was an endearing man and I could not resist his charm. He helped me in breaking my barriers with public speaking. The circumstances turned me into a speaker. Prof Parshuram asked some questions on yoga in a challenging tone. Excitement and then silence enveloped the Sabha. People began to give free reign to their speculations. Mahant Avaidynath threw at me a meaningful glance. Lal Sukh Bhaiya and Nar Hari nath also came forward and persuaded me to answer the questions. I forgot about my earlier hitch and climbed the stage to give logical answers to the queries of the Professor. My approach was practical, for I resorted to algebraic formula to explain the intricacies of yoga. I also presented the scientific interpretation of yoga and thereby established a kinship between science and yoga. In order to corroborate my theories, I spoke about the yogis and mahatmas, who still lived in the Himalayan caves in the state of samadhi and that some of them were thousands of years old.

Indulgence in logic has become a fashion. Whether a person knows the subject or not, he has the habit to refer to the scientific validity of statement. Vedas and Puranas are also quoted and misquoted in a causal manner, which expose the shallow knowledge and denigrate the ancient knowledge. Further, the little knowledge pushes the person into arguments. The so-called logic traps the rationalist in his limitations. The so-called Intellectuals often tend to speak and behave in the above fashion. They are deeply buried in the books and have forsaken the faith. Whatever they have read in the books, they want to see in the practical form. Knowledge derived from books is everything to them. Such 'self' delusions take them farther away from the truth. They talk about God with there the intellectual logics, derived from study of the books. They do not have 'any real time experience' and treat yoga in a similar manner. They want to see the authenticity of yoga exhibited in creative acts. If the answers do not match the parameters which are formed by them, they continue to wander like lost persons. There is a great difference between creative literature and knowledge in its practical aspect.

On Parshuram Singh's insistence, I left my Himalayan abode and went to Padrona in Uttar Pradesh. Under the auspice of the citizens of Padrona, a function was organized in the Faculty of science of local degree college, where I was invited to demonstrate my yogic feats. I buried myself under the earth and offered my body for scientific investigation. Besides this. I was the Prof's guest and stayed with him in his house, which was within the college campus. This gave me an opportunity to survey the status of education from close quarters. I observed that the politics has polluted schools and colleges alike. This college was no different. All educational institutions are, more or less, in the vice like grip of politics. The waywardness of youth is primarily due to the interference of local political leaders. They exploit the fiery youth to fulfill their vested interests.

Why do they want to destroy this land of Rishis and Munis? India embellished by holy karma of the elevated Maha Purush is gradually crumbling down. The creation of various classes-high and low, majority and minority has made this nation hollow. Strikes, demonstrations, violence and arson have given a jolt to our country. The political goons are behind such destructive activities. Religious and Political leaders, sometimes play an active role in throwing the country out of gear. The general restlessness that pervaded the atmosphere inspired me to take a sankalp. I changed the course of my thoughts, to stir a new consciousness amongst the people for the betterment of the country. I gave a clarion call to the people to assemble at the place of yagya.

The objectives of the yagya were as below:

(a) To change the thought processes of human being.
(b) To cleanse the environmental pollution.
(c) To check growing criminal tendencies and give a new direction to youth.
(d) To make man aware of his existence.
(e) To inspire man to awaken the dormant power which is within him.
(f) To bring to a halt the criminal activities, which cause many sufferings to innocent citizens.
(g) To affect positive changes in the evil thought processes of people, who are involved in destructive activities, so that they begin work for constructive causes?

My sankalp contained all the above listed objectives. It was a Sankalp of thought, words and creativity. My emotions and my thoughts began to flow in this direction and I came down to live among the local people. Subsequently, I began to lead a life dominated by social norms. In a detached fashion befitting an ascetic, I began to work within the social circle. My emotions were my speed and my thoughts were my kriya. Thus armed, I set out to fulfill my objectives. Men and women began to arrive in Padrona from distant places. The effect of my thought began to take shape in the apparent increase in the gathering of people. I began to listen to a wide range of their problems, be it, personal, domestic, social, physical or religious. I solved their problems with the help of my personal experiences and yoga. Time helped my work. Nature gave its co-operation. Space did the curative act and Vayu carried out the dissemination. Water and Fire became the rightful medium.

I cured many chronic incurable cases like cancer, heart disease, blood sugar, blood pressure, stomach ailments etc by my yogic and other capability. My methods were unconventional and full of surprises. These became an object of discussion by big and sundry. Positive and negative opinions were expressed about samadhi and yagya. These days, science has started interfering is every aspect of life. The intellectuals give due credit to science but not to the man. Their attitude is that, a man can be wrong but science is infallible. The comparison between man and machine is the obvious result of such an attitude and the scales tilt in the favor of machine. This attitude has seriously jeopardized the potential of man. The man naturally turns to science in every situation.

Similar situation came up in Padrona. Modern scientists openly condemn yagya and ahuti as useless and a sheer waste of time. Since they are unable to understand the efficacy of these, they call them unscientific. But my dear scientists and intellectuals - try to understand as to how these ahutis are good for our body and environment. If these are useless, why are different ingredients be used for different type of ahuti for achieving different results. One should think seriously over these questions. Who are you? What are your needs and for whom? The karma, which you are performing, is only due to desires or something else? Do you want to live only for eating, drinking and sleeping or do you have some higher aspirations? What is the motivating force, which makes you do whatever you do for your country, mankind or family? Even if it is a 'selfish' interest, it is directly or indirectly related to some one. Had it not been related to anyone, it would not have found expression and culmination in the form of the desired result? This is a universal phenomenon. The only difference is that each one wants to act in a different way.

The spoken Word is Mantra and Mantra is Sankalp. Word is the Pariniti (result). Abhivyakt (expression), Bodh (cognition) and inspiration, which rises from emotion (creativity and action). Inspiration is the source, which is physical mental and eternal. Gati is Shakti and vice a versa. Shakti is the ahuti and ahuti is sankalp. The manifested world is the action. It is Prakriti, Purush and a vikalp of all the probable events, which are either visible or invisible.

Let us take the example of your laboratory. You always need a formula to prove your point. But words are required for the expression of the formula. These words lend it motion and speed to help in drawing the inference. Doctors, engineers, administrative officers and farmers etc - all professions require a certain amount of resolve for the right results. The resolve to do something is the sankalp. In order to express the resolve, words are required. These words are in the simple languages. The mantras are the sutras (the formula). In the light of the above statement, I can say that you are not beyond mantras. When something is poured into something else, it is called ahuti. Mantras are used to perform the ahuti, which also give the cognition of the result. The Kaaran (cause) and karya (action) of the entire universe is hidden in the mantras. There are different ways of giving ahuti. Yogi, Avdhoot, Tantrik and sadhak, follows their very own ways to perform this ritual. The procedure of ahuti is different for different rituals. The ingredients also vary and the specified quantity of ahuti is prescribed for the desired results. Lastly, the most important the difference in mantras. For the fulfillment of different wishes, there is corresponding mantra. The rituals to invoke the mantra are to be carried out in a specified manner. Time, date, place and stars also play an important role in the rituals.

In the day-to-day life, we select a date and time to do any work. A decision precedes any action. A lot of effort is necessary to achieve the desired result. One has to give the ahuti of something to achieve something. A thought gives man, the reason to think. An inspiration invokes the thought. The thought receives its Gati from Shakti and ahuti generates the shakti (power). No work can ever be possible without ahuti of any sort. When the fusion of Shakti and thought takes place, the possibility of action begin to emerge. It can also indicate the desired result. If ahuti is not related to the result, how can a person achieve any result from his action? Every situation, invention, creation and destruction needs a sutra or formula. The action needs a specific place, time and a particular situation. There are different types of sutras to be used for different situations. The attainments can form the sutras. Sutras and mantras are one and the same. Til Dhoop and Jao (Barely) are the ingredients which provide the medium. The Havan Kund of various shapes and sizes can be compared to a laboratory. The ahuti accompanied with Mantras is indicative of a particular purpose.

The entire procedure should be watched carefully and a note should be made of the ingredients, which are used during the chanting of a particular Mantra. The entire scenario resembles that of a laboratory, where necessary precautions are taken for any experiment. A farmer ploughs the field before giving the ahuti of seeds. A driver gives the ahuti of petrol to These examples have been cited to drive home the point that an ahuti is always to be given to achieve any result. Similarly in an ahuti, the chanting of the mantras activates the vibrations and affects their fusion. It leaves a special impact on the very vibrations for which the chanting is being done. When Sulphur dioxide is acted upon by calcium or when the oxygen and hydrogen come together, they fuse or disintegrate to give the desired result. This analogy can be applied to the chanting of mantras, because in the space all the energies are present in the form of gases or tattvas. The energy from the nucleus of the space is not enough; we are getting energy from some other source also. What all can be obtained from solar energy? Under the blue sky, many activities are being carried out. Have we ever thought about the invisible hand that is behind the entire drama? Who is accelerating your actions? If the skeptics can find an answer to these question, the significance of ahuti and yagya will be automatically be understood by them.

All the element are present in the space in their Tanmatras and these Tanmatras have the three fold Gunas - Sattva, Rajas and Tamas. The three Gunas of the Tanmatra disintegrate into five astral and physical Bhoots (elements) and operate in this Jagat in the form of light, kriya and state of the being. Indriyas are its manifestation.

This Jagat contains shabd, gandh, sparsh, roop and rasa. In the physical world, the astral can be divined, whereas the physical is hidden in the subtle and we cannot see it. The awareness of the astral is in the physical world and sukshm is lost in the physical. The research enthusiast can establish a contact with the astral through the medium of physical activities of the ahuti. The smoke of the Yagya does not cause any environmental pollution. It has such fragrance that a passer by cannot resist its magnetic quality. For months, people can offer ahuti in the yagya Kund. The smoke of ahuti does not have any adverse effect on our lungs. The Tanmatras of the sukshm tattvas lend this unique quality to the yagya smoke.

A yogi gives the ahuti of Pran into Apan and Apan into Pran. Yogi, tantrik and mantrik contemplate the welfare of mankind in general. Through the medium of yagya, good or bad effect can be inflicted on a man or a nation. Therefore the ancient heritage of India should not be shunned as insignificant orthodoxy. Ahuti is the very basis of our culture and civilization and the future of our country is hidden in it. Our countrymen should unhesitantly support and participate in such religious rituals - yagya etc. If some one is cheating you in the name of religious yagya, do not give up your patience, retribution surely awaits him.

Yagya are of different types but only sattvik ones should be performed. Sattvik yagya or Vedic yagya enjoys supremacy in the list of yagya. But unfortunately, these days, the Tantrik Yagya is becoming increasingly popular. These yagya are designed for the attainment of a particular siddhi. If it can bring good to one person, it can also damage another person. The greed for personal fame and wealth has goaded these men to connive with political leaders and perform yagya of this nature. These men are unmindful of the fact that their nefarious activities are causing damage to the nation. The Tantrik yagya are preferred by politically ambitions people because they believe that they can get the seat of power by the Siddhis of the Tantriks. Such yagya, are not beneficial in the long run. The incumbent may attain his objective, yet his life is not free from miseries of various kinds. Achievement of this kind are not long lasting. The tantriks too, do not lead a happy life. Death is a painful experience for them. The law of karma is a great balancer.

I have spent a lot of time in the company of Tibetan Tantriks. They always advised me to keep away from these practices, which can be dangerous. However, my persistent requests forced them to teach me the nuances of the art. I experimented on my Siddhis for the sake of experience but never used them for any purpose. I am a yogi and will remain stead fast on my path. People who go in for Tantrik yagya invoke satanic astral powers and the corresponding stars and planets. The attainments of such yagya are temporary. Another Tantrik of better powers can always revoke them. A sadhak of sattvik gunas can always undo all the Tantric kriyas or activities. A Tantrik is vulnerable to the powers of a yogi. Therefore, I wish to appeal to all Tantriks to abstain from practices, which can endanger their nation and utilize their Siddhis for beneficial purposes. Polluted thoughts can one day, rebound and cause the death of the perpetrator. Tantriks are busy in attacking each other. The competitions among Tantriks are like a mad race. At the end of it, they have to reap the rewards of their karma and die a painful death. All the wealth and fame, which they have accumulated through this negative practice, is left behind. Every Tantrik virtually stands on the verge of death. Since he invokes Kali, he can easily become her victim.

Samadhi released a new consciousness in Padrona. There was a marked decrease in lawlessness and the general public heaved a sigh of relief. The disparity between rich and poor began to diminish gradually. The flowing waters of holy Ganga purify the dirty drains. Men and women from all religions as also, all walks of life can take a dip in the free flowing Ganga. I tried to flow like the river Ganga and spread the message of peace equality and harmony.

RAMJAN MIYA

I often saw Ramjan Miyan wandering on the banks of the river. He came to my lodging and started to communicate with me with his thought vibrations. He was an extra ordinary sadhak, happily lost in his Malang personality. The children of Padrona used to call him as a mad man and tease him. He had liberated himself from all the vriltis and dwell in his 'self'. My involvement with the problems of local people appealed to him and he not only gave me a mute applause but also encouraged me to keep up the good work. Incidentally, I came in contact with some people, whom I had known in the past. The agonized souls told their pitiable tales. Ramjan Miyan acted, as an of laughter. I told the people about this elevated soul who was innocent by stander did not speak a word except occasional bursts roaming around Padrona in the guise of a mad man. Hence onward, the people of Padrona began to treat him with reverence. instrumental in sending agonized, deranged souls to me for help Ramjan Miyan moved around the place with no clothes. He was and solace. In this way, I was able to offer tranquility to distraught minds. One of them was Arum Rai, who was going through a period of mental and emotional instability. Inspire of goddess Jagdamba's blessings, he found himself entangled in the emotional stress. He suffered from fear psychosis and all his attempts to remove the same proved futile. Ramjan Miyan discerned his potential and fore saw great future for him. The fakir's prediction came true and Arun Rai, in due course came to be known as Swami Nityananda. Nityanandji's contribution to yoga is well known. In the Himalayas, he enjoyed Mahavtar Baba's grace and began to reside in Sukha Devi 'Kukucheona'.

I gave a new direction to an otherwise lethargic existence of Padarona's citizens. Consciousness of 'self' was the crux of most of my discourses. The desire for diksha arose, even in the hearts of very small children. Inspired by an internal force, they took to chanting of mantras. Men and women from all sections of society came to me to take diksha. Younger generations enthusiasm regarding Diksha and 'self' awareness surpassed everyone else. The future of a nation, whose youth is so enthusiastic about 'self' can never, be bleak.

My successful sojourn in Padrona inspired me to do more work for people. I began to muse, "Will I be able to work effectively from my Himalayan abode? Up till now, I had been shying away from society, but now I had realized that I should give something to society". If one out of one hundred adopted my line of thinking, he could create, at least a hundred followers. Motivated by this vision, I stepped out of my shell and began to mingle with people. My objective was to spread the message of the lofty souls of Himalaya. Whether the people listened to me or not, was not my concern. I am only interested in conveying what Himalayan Rivers and mountains have taught me. Modern man thinks on two lines, because two thought vibrations influence him simultaneously. In the competition of egoistical personalities, the desire to browbeat the other is always present. Various inventions of science have trapped man in an explosive situation. He is over awed by this and wants to escape from the tentacles of science. He is now mentally ready to listen to Himalayan message of peace.

Man does not want to follow the science blindly, since the development of science is manifesting certain negative aspects. It is still not very late. We can take due precautions to ward off the probable dangers. All our actions are pre decided and the possibilities for their fruition are definite. The decision to carry out an action is also taken before hand. If something happens to one man, it is not necessary that the same will happen to another man. But whatever a man thinks has a connection with another man's thoughts. This connection gives rise to a sequence of events, which lead to the desired end. If this connection did not exist, the sequence of events would not have been there at all. Over come with weariness, man is in search of a respite. He is waiting for something to

happen. Efforts are being made to give a tangible shape to this something. Here in lays, the possibilities of a change, so that the future can have new consciousness. The understanding of the efficacy of my samadhi and the new dimensions can enable any man to guide his brethren in future. I am not working for a particular community or nation. I am a sanyasi live in the mountains and the label of a cast or a creed is not attached to me. I work for the entire mankind.

Sankalp is Shakti and the entire shristi is its result. I go into samadhi with a particular sankalp. Samadhi is the ultimate stage of yoga. My blessings are for one and all. You give me your time and in return, I will give you peace and happiness. I am a sanyasi and I am beyond the man made rules. Insult and fame cannot affect me. I am a renunciant and do not have a desire for a child of my own, wealth or family. I am beyond pain and suffering. I am a sadhu and I dwell within my 'self'. A sadhu does not know anyone except the all knowledgeable Bramha and atma. The merger with Brhamasmi enables him to know the Bramhand in totality.

I do not speak lies. Whatever I want to say, I speak spontaneously. I only know one thing, that my talks do not hurt anyone. The chief contention of my talks is to give ananda to my listeners. Even the abuses, which are hurled upon me, do not discourage me. If my listeners derive joy from criticizing me, they are welcome to do so. I have dedicated my life to the cause of human happiness. No amount of criticism can destroy me, because I am a sadhu and am vidheh (beyond bodily harm). The 'man' housed within the bodily frame, cannot be harmed either physically or emotionally.

My love is different from the love that human beings feel. My love does not have the commonly experienced emotions affection, idealism etc. My love contains the cognition of Lord - our father. A sadhu will have a sadhu like personality. An intellectual with depth can easily discern the sadhu personality of a man. A sadhu can never cheat anyone because cheating never comes to him. May be you are at fault and in order to hide that fault, you provoke that sadhu to behave in that particular manner. All sadhus are not frauds. It is for you to decide, whether I am a true sadhu or just an imposter in the dress of a sadhu. There is a vast difference between a sadhu and sadhuta (actions of a sadhu). The one, who cheated you, is also a man and the one who has come to give you something is also a man. You have to decide as to, who is a genuine sadhu.

A true sadhu symbolizes sacrifice. He is not interested in monetary gains. He will merely request food from you to appease his hunger. If he stays with you, he will always remain in his vriltis. The involvement with an imposter in the guise of sadhu only reveals your 'selfish interests'. When he begins to ask for money, why don't you challenge his sadhuta? Only gullible people are duped by such frauds. Why do you pay in the name of religion? Surely you want to enrich your account.. of good karma. I have often observed that the rich men prefer to give large donations to sadhus of equal standing, but snub hungry beggars. This hypocrisy is practiced by a large section of elitist class. No one can involve a true sadhu for too long, in the creation of a temple or an ashram. His movements cannot be controlled by anyone. I have gone through the similar experience. Since the time I began to live among people, I have faced many contradictory situations. There are people, who want me to go back to my caves. When I retire to my cave, they call me 'selfish' and escapists. They neither want me in the cave nor living amidst people. We can understand such ambivalence very well, but we feign ignorance. The helplessness of man, forces him to act in this thoughtless Sometimes anti-social elements are behind such irresponsible utterances. When a childless couple comes to us and seeks our blessings for a child, we contact the souls in the astral plane and request it to take birth. In this context, I wish to stress the point that a soul has no gender. We invoke the soul to go through the cycle of karma by entering the womb of a particular woman. In this incantation, we are not concerned with the sex of the child. If the child is a boy, there is a lot of jubilation. However, if a girl is born, the Baba is not spared.

Now you all must look within yourselves and tell us, "What we can do so that we are not subjected to unjust criticism? Why is a sadhu blamed for untoward happenings? People are happy, when their desires are fulfilled and they rave about our greatness. If the situation is otherwise, we are denigrated.

Man functions with the negative and the positive attitudes. But I work with a single aim - to spread my message.

If you feel that my talks are beneficial, you can follow them. If you find them to be useless, you can forget about them. I renounced my brother, sisters, friends, my palatial mansion and all the wealth. I broke the rules of the society for one specific aim to free myself from all encumbrances. Therefore no one can control my thoughts.

Sadhu takes the vow of truth. Truth is sadhu. But there are many mahatmas who live in isolation and do not speak the truth. They move around in the atmosphere of lies. It is their karma, which has forced them to renounce their families and move around in the borrowed guise of a sadhu. Such action further degrades their karma. Whenever I come across a sadhu or a sadhvi, I am swept by a feeling of reverence. The minute I realized that they have petty karma, I feel very sorry for them because they are deliberately forgoing the chance of 'self' correction.

I can get the inkling of future events. Despite this, many people unhesitantly lie to me. I merely laugh at their foolishness because they are misusing the human life by indulging in deceit and other vices. The sanskars of their previous life fail to inspire them righteously. Instead of blaming them or their social background, I leave everything to time. Man has to finally follow the dictates of time. If one wins, the other has to lose - this is the law of nature. In this game, the sadhu does not figure. It is, therefore, sheer immaturity to blame a sadhu for things which have not fructified. A sadhu merely tells you the ways and means to achieve the objective. If the person concerned wants to succeed, he should follow the instructions.

One day while I sat in Jintendra Singh's house at Samurai began to experience unusual nostalgic feelings. The past seemed to revolve around familiar sights and sounds. I felt as though I was being engulfed by the tidal waves of memories. Again and again, the image of my affectionate mother came before my eyes and a whole gamut of silent memories surfaced. I hastily packed up and left for Padrona. When I reached Padrona, a pleasant surprise awaited me. My father, Raja Chandra Pratap Narayan Singh visited to see me. This stunned me momentarily. The memories of my past surfaced, in the unscheduled arrival of my father. I was seeing him, for the first time, after a lapse of sixteen years. I began to think about my family; because I had taken the vow that I will only meet my mother at the time of her final departure. That day a strong urge to see her began to nudge me. I somehow over came these urges by my stoicism and left for Parshuram Dham - the holy land of Parshuram. Life began to run it's smooth and uneventful course. One day, as I gave audience to a huge gathering Hridaynathjee, my brother appeared on the scene. I could not recognize him at first and when I did, he began to weep bitterly. The lion like personality of the past was a broken man today. I consoled him. He composed himself and said, "We are flowers of the same branch but we are vastly lifferent from each other. I am enjoying the wealth of the amily whereas, you are begging for alms. You are endowed with superior sanskars and I am lost like an aimless wanderer.
You do not have the material wealth but you have obtained he state of Param Anand. You are happy with your present state, but I am miserable. I am aware of your spiritual advancement, but when I see you as a yogi, I feel immensely sad". With these words, he started crying all over again.

This time I took charge of the situation and said, "Please stop crying like a child because your tears cannot lead me towards Maya. We are the flowers of the same branch, but all the flowers are not offered to Lord. Every human is endowed with his sanskar, which is not always the same. As a result, our paths are different. I have achieved my aim and this aim has become my dharma or my way of life".

Hriday Narayan is my elder brother and I am the youngest child. When he invited me to Sasaram, I became a little tongue-tied. He at once intervened and said, "Buddha too visited his home town and initiated his sister and son into Buddhism. Even you should visit Sasaram and teach your close kins the importance of 'self". A short visit will make our father immensely happy. Mother too is very keen to meet you".

I was in a deep dilemma. My brother in desperation, confronted Parshuram Singh and said, "Do you know that he is my youngest brother? Once he was an Air Force Officer - a fighter pilot, but now he has renounced the world and become a yogi. Kindly convince him to come to Sasaram, so that we can also redress our sanskars through his diksha".

Hridaynathji wanted to extract a promise from me. I did not give in immediately but pondered for sometime and when I felt that something might come up I said, "Time will take me there. I am free from all attachments. I had thought about this meeting and so it has happened. Similarly my visit to Sasaram will happen. I can assure you".

The Tapo Bhumi was full of reminiscences of past. Devraha Baba's land on the banks of Saryu was quite close to this place. The evening was rosy with the setting of the sun. I transmitted my respect to Devraha Baba through my thought vibrations. In response, a booming voice rang in the air, "The wave will come son - the wave. Your lord is before thee, bow to him". The voice echoed and re-echoed in the atmosphere, as though many sound vibrations had fused together. It was the blessing of Devraha Baba, which he had showered upon me. Sant Shiromani Devraha Baba's single sentence spoke volumes. In simple words, he had expressed the concept of entire yoga. The Maha Purush poured his love effortlessly in the flowing waters of Ganga. The wave wills come - what kind of wave? Wave of the ocean, river, atmosphere, sensuousness or the life of excitement? Lahar or the wave can have different connotations. One wave rises when the full moon shines; there is another wave, which excites human beings. The love between man and woman is the result of a particular wave. The wave, which brings about 'self' realization in humans and gives them supreme bliss, is the 'spiritualism.' You must be familiar with the wave of yoga, which rises, in the form of awakened Kundalini. And when it comes as a tide, one can see the entire Bramhand.

Waves always create turbulence, be it an oceanic wave or waves of rivers. The waves of human consciousness give warning to man that he is something more than an ordinary mortal. The ebb and flow of the waves of the motion present a strange scene. These waves touch the shore and again recede, as though, they are in search of an Ananda or bliss. The Jivatma too is in search of bliss in this incarnation, which is like a sagar or ocean. Its search continues till it finds the Param Anand the ultimate objective. The awakened Kundalini brings in the feeling of renunciation in a Jiva. Thereby, Jiva plays with the waves of Anand. This wave of ananda can be linked to Lord Vishnu, Shiva or Bramha. The desire to burn like fire for the good of mankind, is also a wave of it's own kind.

These waves of Prakriti or nature stand for creation. The two waves namely the Apan and the Pran fuse. By virtue of yoga present the entire Bramhand, the yogi can control these waves and revel in the eternity of Bramhand. Devraha Baba's words that a new wave of consciousness will sweep the world had the prophetic ring.

Devraha Baba was born in an Umaria, a small village almost one hundred and sixty years ago. When he was only sixteen years old, he was swept by the wave of vairagya or renunciation. He was Devkali Dubey, before he became Devraha Baba. As a tender youth, he immersed himself in the glory of lord Krishna, lord Rama and Vishnu .In the field of spiritualism, he occupies a very respectable place. Ganga inspired him to disseminate his knowledge from its banks. By virtue of his intense penance, Devraha Baba reached the pinnacle of spiritualism. Baba explored the entire Bramhand from the very banks of the holy Ganga. His spiritualism embraced the entire humanity and the antariksh. He found his loka and parloka in his service to humanity. The gods began to bow to him and Gandharvs, Kinners showered flowers on him. The entire knowledge of Vedas and Puranas flowed from him in an effortless manner. People sought him for solace and his name became synonymous with help of every Kind. Great politicians like Nehru, Pant and Rajendra Prasad went to him for guidance. He has made unforgettable contributions to yoga.

I fused my thoughts with Baba's thoughts and began to clearly see the activities, which were happening. I saw him handing over some fruits to the industrialist Girija Shankar Khaitan. He requested Mr.Khaitan to hand over the basket to me. I was overwhelmed to receive the prasad because this was the Baba's blessing to me. While I toyed with the apple, I could see Babas glimpse in it. The image grew bigger and within no time he stood before me. But the revelation was momentary for it faded very soon. After I had eaten the apple, I entered my cave and went into samadhi and proceeded to Devraha Babas Ashram. I met an extraordinary person there, who was worried about the National politics. Devraha spoke to her consolingly. Her face had the glow of hope and new sequence of events began to take shape. The person was, none other then, Indira Gandhi who had gone to Baba for his guidance and advice. I stayed on the banks of Saryu for sometime and then returned to my cave. When I came out of my cave, was already morning and there was a general hustle and bustle in the surroundings. Hriday Narayan Singh left for Sasaram with a hopeful heart. I took a bath and as per the plan, entered in to samadhi before thousands of onlookers.

ASHWATHAMA

Mans life is the crowning glory of the entire creation. Even the gods have made use of the gross in order to attain the supreme bliss or Bramha tattva and whenever the need has arisen, Ishwar has also assumed human forms. Human life is that result of good sanskars. Since times immemorial, Himalaya has been an abode of great yogis, sages and mahatmas. Saints with an age of over thousand years, still live in the serene precincts of the lofty Himalayas. During my wanderings, I have come across these lofty souls. Fortunately, I could spend some time in their gracious company and benefit from their wisdom. I wish to share my rich experiences with my readers, so that they are inspired to move on the path of 'self' evolution. One day, I began the parikrama of the pious river Narmada. Pahari Baba gave me company during the parikrama of the holy river. There are interesting tales and myths about the river Narmada which have enhanced it's religious importance. After walking for some time, we came across a dense forest over grown with sulfan trees. The Bhils are native inhabitants of the forest. These tribals are not insignificant people. They have a long of history of notoriety, which cannot be ignored. The tribals always loot the pilgrims, who happened to travel in these forests. But they always spare the gypsies.

We were dressed in our kopin when we entered the notorious forest. Some of the tribals spotted us and began to make strange noises. The noises were meant as a signal, to invite the attention of their kins. All the noise could not deter us and we continued to march ahead. Shortly, we surrounded by hordes of tribals, who came towards us menacingly. We were carrying only two bundles, which contained some Neem leaves and little Vibhuti power. The tribals roughly snatched our meager belongings and eagerly opened the bundles. But when they saw the strange contents, their behavior under went a remarkable change. After a hurried consultation in soft tones, they signaled us to follow them. We did as we were told and very soon found ourselves in front of couple of huts. We accepted their hospitality and went inside one of the huts. It's interior was neat and orderly. First they made us sit on mats made from dry leaves and then they lit a Dhuni. They also gave us to eat a couple of grass chapattis with some fresh honey. We broke the chapattis in small pieces mixed them with honey and offered to our gentle hosts. We also ate some portion of their native meal. The tribals were very happy to have us amongst them. They built a small hut for us and collected fruit's and edible roots for us to eat. The tribals looked after us with a rare devotion. Though they are considered to be wild, yet they had a discipline of their own. No one ever dared to break the rules. Their obedience towards their chief was total. They never questioned his authority; on the contrary, they almost worshipped him. Shiva is their deity. In the morning, they either looted unsuspecting passengers or hunted animals. Every morning and evening, they came to us in hundreds and sat with apparent devotion. Sometimes, they danced the entire night in a spirit of gay abandon. But surprisingly, they celebrated their festival day without any activity. Generally a majority of Bhils men and women covered their bodies wearing pieces looking like a mat. These pieces were either made from dry leaves or bark of trees. However, there were some, who preferred to dress in the stolen clothes.

One particular man who came with the tribals had a commanding look. He was always dressed in yellow and looked different from the other tribals. We wanted to talk to him, but before we could make any move, he used to walk away from our place. One day, while we were resting in the premises of Sulpaneshwar Mahadev Mandir, my eyes got locked into the eyes of that extraordinary being. He looked young and had an admirable height and long arms. He had a sharp moustache and his eyes had a fire like brilliance. He looked composed and had a celestial bearing. The characteristic yellow cloth covered his forehead. When I began to whisper into Pahari Baba's ears about this special Bhil, he gave a knowing smile and left the place. But my curiosity regarding the

Bhil, was so overpowering that I also got up from my place and began to follow him. When the tribals saw me following the magnificent figure, they also joined me. The Bhil turned around and requested us to leave. Since I had reached quite close to him, I caught his feet and burst out beseechingly, "Whosoever you are, I want your introduction. Whether we are fit or unfit, we want your guidance. Your lofty personality indicates that you do not belong to this age. With great humility, I want to surrender my 'self' at your feet. Please reveal your identity. I want to know whether my guess regarding your identity is right or wrong". The Bhils were furious at me and began to protest excitedly. This distinguished looking Bhil was revered by them and during the festival of Shivaratri, they used to worship him along with Lord Shiva.

The great Bhil gestured to the crowd to stop and then gathered me affectionately in his arms. He said, "Kapil, I am Acharya Dronacharya son, Ashwatthama. I was the senapati at the end of Mahabharat battle. Those days have become a history now, but I still live in the past. This temple is my residence and these Bhils are my companions. Once in a while, I go to the Himalaya to meet Kripacharya and Vidur. But most of the times, I am with these tribesmen. For us, the time has become still. Ironically enough, we are moving ahead of time. Common man is trying to keep pace with time. In our case, the time is trying to keep pace with us. Sulpaneshwar becomes a mini Himalaya, when great souls like Kripacharya and Vidur visit this place. An occasional meeting with Gorakhnathji is always a blessing. In his company, we go back in to the past and watch, Jiva's repeated cycles of life and death. We are changeless. Life has come to terms with us and we have come to terms with life. We are well acquainted with the past, present and future. Though we are aware of these three states of time, we cannot interfere in anything. This is because we are not what we used to be in the past".

When Ashwathama removed his headgear a bunch of unruly curls fell on his forehead. A strange light lurked in the deep wound in the centre of his impressive forehead. In a reflective mood Ashwatthama again said, "Due to the removal of the Mani from my forehead, all my capabilities and divine potential have come to an end. All these powers have forsaken me. In return, I have received the boon of immortality, which could not be taken away by Lord Krishna and Pandavs. Since then, I am living on the earth. When I watch my contemporaries, in the yonis of animals, birds and snakes, I began to think about the helplessness of man. While in the Human incarnation, a person does certain acts, which force him to incarnate as the birds and the beasts. Consequently, he is caught in the endless cycle of birth and death. Since I am not entangled in this mesh, I have reached a level, where the time stands still. Even in the past, I have never given any guidance to anyone. As such, in the present, I am not inclined towards any guidance and sermons. I am totally immersed in Shiva's aradhana and do not bother about anything else.

We spent about six months in the company of the Ashwatthama. We used to go on long tours and move around as common men. During my stay, I discovered how a man, thousands of years old, could remain unaffected by the ways of the society in which he is living. In the company of this great soul, the time simply flew. One day the great man blessed us, bade us farewell and disappeared. Before departing, he uttered these words; "You go ahead with your journey now. We were supposed to be together, only for this much period".

After this brief interlude, we proceeded on the parikrama of the Narmada River. On the way, we met a young saint who was also on the similar mission. One morning, while we were having a dip in the river, a huge snake crept towards us. Our first reaction was to run away. But something held us back. When I looked into the eyes of the venomous snake, it cowered momentarily, but it's next move was totally unexpected. Instead of slithering away, it came to us with great speed. Pahari Baba sought refuge in the water and the young saint picked a huge stone with intention of killing

the snake. But before he could hit the snake, the snake bit him. Dharmanand became unconscious and fell on the ground. The snake glided away to a distant rock and stayed there. Pahari Baba tried his best to revive the unconscious Dharmanand. But his efforts proved ineffective. In a fit of fury, he rushed to kill the snake. The snake remained unmoved by the menacing form of Pahari Baba. Before Pahari Baba could crush it, the snake got transformed into an aged saint. The old man with folded hands said, "Pahari Baba. Control your anger. I am Awadhoot Baba. I belong to Varmdeshwar. I have been waiting for Dharmanand for the last 25 years. Finally, my patient waiting has ended today. Dharmanand has been liberated from his crimes now. Hence onwards, he can wander in this subtle state. I request you not to take any action in this matter, because every thing will be futile". With these revealing words the old man once again returned to the guise of snake and hid itself amidst the cluster of stones.

I tried my best to dissuade Pahari Baba from taking Dharmanand's unconscious form to the other side of the river, but all my pleas fell on deaf ears. Pahari Baba lowered Dharmanand in a boat and rowed him across the river. By this act, he unknowingly broke his Parikrama. The doctors tried their best to save Dharmanand's life but failed. Even Pahari Babas indigenous methods could not bring Dharmanand back to life. All these days, while I awaited Pahari Baba's return, Avdhoot Baba brought food for me. One afternoon, while we were basking in the sun, Avdhoot Baba spotted the floating corpse of Dharmanand. Overcome with excitement, he discarded the body of the snake and entered the physical form of Dharmanand. Before leaving, he told me to throw the snake's body in the water, since it was no longer useful to him. I did as I was told. Pahari Baba was dumb founded. He simply blinked with disbelief to see dead Dharmanand coming out of the waters. When Pahari Baba looked at me inquiringly, I told him about Avdhoot Baba and how he had made use of Dharmanand's body. Dharmanand's episode had broken Pahari Baba's parikrama. So there was no choice left for us but to go on separate paths, because I still had to finish my parikrama.

SARVESHWARA NAND

Sarvashwaranandji wanders mostly in the Kumaon region. His popular abode is a cave, which is situated inside an old dilapidated house of Swami Ratite. Many of his disciples reside with him in this cave. The location of this cave offers them total anonymity. Acharya Shri Ram Sharma, the founder of the Gayatri Ashram is Sareswhranandji's disciple. This saint initiated the concept of Gayatri Ashram. Shri Ram Sharma toiled tirelessly and gave solid shape to the thoughts of Sarveshranandji. In the past Gayatri was tied by various rules and regulations. But the arrival of Shri Ram Sharma and his flocks brought a revolutionary change in the attitude of the institution. The strong hold of a particular high class was smashed and the doors of the religious establishment were thrown open to everyone. Hence forth, men and women of all casts were welcome in the ashram. All these changes were the result of Sarveshranandji philosophy, which emphasized the importance of equal status of every human being. Sarveshranandji inspired this movement, yet he is strictly opposed to the practice of the worship of an individual. He simply condemned the mental slavery and the worship of a particular person. He thinks that it is his duty to express the thoughts, which are beneficial to the human race. But at the same time, he denounces individual worship. He feels that practice of idolatry will destroy the very fundamentals of any revolution. No revolution can survive, if it is chained to dogmas.

Many organizations have suffered a set back due to the practice of harping upon the personal traits of their leaders. Hitler, Mussolini and Stalin are such examples, which aptly throw light on this statement. Seated on the shore of the river Bhilang, he uttered the following words of wisdom. These were the result of his observation of the contemporary social system. He said," Men willingly become slave of many leaders who brazenly indulge in 'self' adulation. Such men cast a hypnotic spell on the gullible people and crush their individuality. The future of a nation and its religion, where such a practice is encouraged, is bleak. Why can't man learn a lesson from the flowing rivers, which remain fresh and pious despite the dirt, which is regularly dumped into them? Ocean is the destination of all rivers. Small rivers mingle with big rivers before their final union with ocean. Despite the mingling, they retain their individuality. Man should also behave in the manner of the rivers and preserve his individuality. Unfortunately man does not learn anything from the nature and on the contrary, is following the borrowed ways of the world.

Most institutions suffer from this fundamental flaw. When people try to express spiritual inspiration in physical terms, they erroneously shackle the consciousness to an inert state. The vibrations of words instead of inspiring get involved in creating spiritualism. Creation of anything invariably faces hurdles because it has a shape and a size. It has a limitation, which can be discussed at great length. But man has to understand that he is beyond this discussion. Man himself is a creation and God is his inspiration. Creation of any institution means rules and regulations. Just as the soul is within the confines of the body, so is a man within the limitations of an organization - being it social or religious. With the result, all his efforts are directed to the development of the organization. He always tries to highlight the virtues of its founder. If this attitude persists, his own individuality will be dwarfed and he will be lost forever in oblivion. If we want to render 'selfless service to our nation, we have to first realize our roots and later think of universal co-operation.

Religion should not be looked upon, only as an institution. It is much more than that. It is related to life. Life is related to God, its relation to God is logical. Ishwar or God is Bramha and therefore has all the knowledge of the Bramhand. Thus we can say that any religious institute or organization cannot own the religion. Religion teaches man how to lead his life. It is a symbol as well as an expression. Man should adopt an aspect of religion, which embraces the entire mankind. Such a

religion can become the true source of inspiration for all living beings. It is unfortunate that the present social scenario and religious scenario is a contradiction of this dream.

In this context, it is important that India should change the redundant education system. India may be a secular nation, but it has been unsuccessful in eradication of the deep-rooted caste system. This caste system has made in roads everywhere, even in the government machinery. In fact, entire administration is beset with flaws. It cannot function smoothly on borrowed policies. Even the culture of our country is plagued by alien influences. In all the walks of life, this mental slavery is evident. The rampant irregularities in the procedure of elections and other government services, is due to the blind adherence to caste system. Particular groups and organizations are given preferential treatment. We must renovate the entire government machinery and do away with the prejudices, so that fair judgment is not hampered. A nation which fails to give due recognition to its worthy individuals, is bound to lose the originality of its literature and culture. The present situation of religion in India is rather shaky. Malicious external influences have eclipsed the glory of our religion and cultural heritage. What we have today in the name of religion and culture is only its adulterated version. Intellectuals, who are genuinely interested in solving the problem, can come up with suitable suggestions.

The national character has to be firm. Various religious affiliations should not be allowed to dominate the fundamental unity of Indians. Every person is first a human being and then an Indian. It will be a glorious moment when Indians will understand this motto. Our nation, riddled with dogmas and religious factions, will get a new lease of life. I am neither an optimist nor a pessimist but my reflections are the fruits of my observation of our history. The annals of our history remind us that invaders could not break our spirits, in spite of all the cruelty. When they could not change us, they adopted our cultural values. Those who had come to wipe us out were they wiped out and became a part of us.

We can read the thought processes of Hindu, Muslim, Sikh and Christian alike. We can very easily peep into their dreams and have an idea of their thinking process. But we do not feel sad for the present state, because man is responsible for this mess. Every situation is the product of man's dreams. His dreams are centered on his own aspirations, which are later realized in the form of a particular situation, which suits his beliefs. Most important is the hope, which sustains his efforts. The law of nature governs man's actions. All the events take place as per the design of nature. Man has to accept the dictates of nature. Man has nothing of his own, because he is a part of nature. He has been shaped by nature as a bhogta or the enjoyer. Whenever nature wants to take away his life, he cannot fight back, because every thing happens without any forewarning. In the face of nature's inscrutable forces, all the religious feuds, discontent and petty bickering become useless.

When Nature unleashes it's wrath in the form of floods, ravaging earthquakes, no religion - be it Christianity, Islam or Hinduism can help. All men and women, whether they are Hindus or Muslims alike, become the victims of nature's fury. Man becomes helpless in such natural disasters. Since we can peep into the future, we know, where, when and why the nature will appear in its retributive form. As such, I once again appeal to the mankind to follow humanity. If man had listened to the warnings of saints and yogis, he would not have suffered so many the natural calamities. Man is responsible for provoking nature's fury. His inhuman actions give birth to events, which culminate in the form of natural calamities. Natural calamities will happen with greater intensity in future, unless the man changes his thinking and actions. All events taking place in today's world are negative in spirit and form. Positive and creative actions happen only by chance. By and large, the general scenario is full of negative attitudes. The literature and media highlights the destructive and explosive aspects/topics. Literature has always played a vital role in the destruction or a

construction of a nation. Presently, India is going through a period of literary indifference. Writers are not interested in originality. On the contrary, they are ready to sell their literary talents to the highest bidder. With the result, there is a literary 'void'. The future of a nation, whose writers and intellectual are indifferent towards their duty, is, to say the least, bleak.

OUR NATIONALITY: We have to think first of our nation and then about ourselves. No concessions should be given to any section of society, in the name of the religion. All the concessions should be given with the benefit of our nation in mind. Law is made to protect the country and all it's citizens. If vasectomy is good for the nation, it is imperative that all the communities irrespective of their religion should accept it. Who ever is born has to die one day - this is the law of Nature. If the nation wants to control it's population, it should see that all the sections of the society follow it as a rule. The increase in the population of a section of society is hazardous for the nation. It also the increase entire population. If a particular community objects to this proposal, one can easily understand the underlying antinational feelings. As a result, the other communities too do not want to give in to such laws. In this way, the nation loses its homogeneity. As such, only those laws should be made, which do not divide the nation. Vasectomy is man's thought and it has nothing to do with the religion 'selfishness' of man is the chief cause of such laws. The welfare of the nation, as also other citizens, is secondary to such people.

Will he achieve his objective by violating Nature's law? Can one prevent the birth of sanskaric Jivas? Jiva is in the bondage of karma. And karma creates the sanskars. Country and Kaal play a vital role in the formation of sanskars. The sanskars of Indians will reflect the culture of their country. Jiva will carry the sanskars of Bharat and will imbibe the cultural values of that time. These values are present in the predominantly a doer as well as an enjoyer. A man, who is form of sanskars. There are many types of Jivas. Man is endowed with superior sanskars and has spiritual and intellectual achievement to his credit, attains the plane of Devas. The Yaksha, Kinners and Gandharvs belong to this category. These ethereal beings have a powerful will. By the sheer force of their will, they achieve whatever they desire to achieve. But their life span in this yoni is also limited. Whatever time period is allotted to them in the seed of their sanskars, they cannot go beyond that. On completing the tenure, they return to earth and seek re-incarnation in the particular human yonis, which resemble the sanskars of their previous birth. The kinship with Jivas from its previous birth lures it to return to them.

The lower types of life forms are also bhogta or enjoyers of their respective karma. Birds, animals, insects and flies come within this category. These bhogta lack the power of expression, they reap the effects of their karma done in the past. After living in their yoni for certain duration, they free themselves from cycle of lower nature and seek re-incarnation in human yonis as per their sanskars. Therefore it is simply impossible to prevent the births of life form or Jivas.

The life and death of man maintains the balance of Karma. When a human being dies, he is to be born after his death. Some premature deaths result in the wanderings of Jiva's in astral forms. These astral forms wander in those places, with which they are associated in their former births. Ghost or Pretatma is the commonly used name for such wandering Jivas. Even the ghosts do not remain in this form forever. In fact, after going through the allotted existence in the astral form, they also are born in the human form. The association and a help of a great soul helps in their rebirth. This is the law of Nature. Any attempt on the part of man to disturb nature's equilibrium, will bring in his own doom.

A Jiva is killed before its birth in abortion. Do you think it will ever forgive you? One day even you will die and a similar fate will befall you. In order to restore order in a nation, which is beset with

social evils like partisan politics and casteism, we wish to inspire people to create a new world by breaking the chains of stifling social laws. A new dawn heralding a new life is breaking on the horizon and that day is not very far when the cool breeze of the new order will soothe our minds and hearts. The positive thought vibrations of the great saints of the Himalaya will influence the thought pattern of Man. Man, as a result, will experience a change in his attitude to life. Slowly but surely, this change will become apparent in man's disinterest in his past recklessness. His past indiscretions will plunge him in deep despair and in order to soothe his anguished soul, he will yearn for spiritual balm. One should only wait for some time. In the wide spread destruction, the seeds of creation will sprout. In the time to come, man will begin to fight with another man. Nature too will give retribution. This kind of situation is about to take shape. Negativity has tremendously increased the gravitational force and the positive forces are waiting. Many nations, with bated breath, are waiting for the inevitable disaster. All signs of destruction are apparent in the world. If minus and plus will clash to neutralize each other, the result will be zero - total annihilation of the entire universe. No life will remain on the face of the earth. The lifeless earth, with all the material wealth will laugh at the mighty tragedy. The balance of negativity and positively sustains the earth. If the earth was to become totally positive, it will not survive. Similarly, if it becomes totally negative, it will be destroyed. Hence, it can only survive if this balance of positive and the negative are maintained. If, however, the positive is more than the negative and, vice versa, massive destruction is inevitable. However, in this case, the life will not become extinct.

If plus becomes more powerful then minus, it will not cause to form a fatal equation. Though this will also be injurious to mankind, but the total extinction will not happen. Something will remain. The equation of minus (-) and (+) = 0, this result itself indicates disaster. But when (+) and (-) come together the result is (-) the former equation standing for total destruction, whereas the latter stands for some remains. Both the reactions will give birth to the third reaction. In spite of the third, the universe will have to suffer such negative onslaughts for coming sixteen years.

Nuclear weapons are a great threat to this world. Man in the name of scientific achievements is on the verge of causing grave harm to mankind. Bigger nations are abetting these evil inclinations. The zero result of (minus) (-) and plus (+) can help the plus to multiply. But such possibilities are very scarce. The Rishis are transmitting their thought vibrations to the space and cleansing the pollution. A change has started taking place, in the thoughts of the intellectuals of the world. If this wouldn't have been there, the universe, by now, would have become the victim of minus (-) and plus. The clouds of danger are still hovering over the world, because minus cannot escape from the gravitational pull of plus. Floods will cause havoc but total annihilation will not happen. We are continuously engaged in warding off the ultimate disaster.

When rivers emerge from the Himalaya, they contain the minus characteristic. But when they mingle with big rivers they play the role of plus. During rainy season, if the equation comes up, it leads to ominous floods. Such a condition is a rare occurrence, but whenever it happens, it releases its intense fury. The mingling of small rivers and rivulets finally convert into big rivers like Ganga and Yamuna. The union of all the rivers, is the extensive form of plus and plus and the same is called the ocean. Clouds are the result of the collision or Sanghat of solar energy and the ocean. The snow-clad peaks of the Himalayas are the drops from the clouds. All activities in nature follow a certain fixed pattern. Similarly the events, which centre round man and universe, will occur as per nature's design. There after the progress will carry the torch of new era. This New light in due course will function as man's 'consciousness'.

A GLIMPSE OF MOTHER

The love of the people gave me great happiness. All the treasures of the world were nothing compared to the feeling of my profound bliss. Wrapped in the blissful state, I intensified my thought vibrations. At that moment, Chitrang Parera came out of the crowd and stood before me. My eyes fell on him and I began to experience a change within me. My past came up before me. I could see the face of my mother in each and every object. All my activities became mechanical. Gradually the turbulence of my mind ceased and were replaced by the picture of an incident," I saw my mother dressed as a bride sitting in a palquin. The palquin bearers began to walk away from the house. A crowd of young and old was crying hysterically and followed the palquin. My mothers withered body looked strange in the bridal dress. The grief stricken Hridaynath Singh was also seen on the scene. I stepped down from the stage and marched to my hut. Even as I lay there, I could not remove the image of my mother from my mind. Her yearning face repeated only one sentence, "Hriday, I want to see my Lallan once". The cry came from the innermost recess of her heart. The great mansion from where the cry came bore a mournful look. My body slowly became desensitized and shortly, I was out of my gross form. I found myself in the streets of Bisnupura. I saw my mother getting out of Palquin and settling down in a car. Hridaynath was her companion. The car sped towards Sasaram. All the while, I followed her in my astral form. I could hear her saying "Hriday, My time has come I want to see my son Lallan. He should have come by now. Life is the manifestation of Maya in its varied forms. Physical existence is inert without the animation of Maya. I had only two blossoms in my worldly garden. One flower hood winked Maya and escaped from her colorful games. Since then, sixteen years have passed and I am still waiting for my son". She gave a hollow chuckle and said, "Mad Gorakh has cheated me and turned my son into a yogi. These yogi's are heartless people, for they can also forget the filial bond". Her searching eyes flitted in all the directions. She impatiently she broke out, "Oh Hriday, I can feel his presence. He is a yogi. He can float in the air. Death is beckoning me. But I cannot leave the world without his last glimpse. Gorakhnath had said that my son would come to see me at the time of my departure from the world and because of this promise: I had allowed him to take my son away from me. I will wait till tomorrow and then embrace death willingly. Take me to Kashi: I want to be there at the time of my death. I want my mortal remains to be immersed in the holy Ganga. The holy waters have the purifying and consoling quality". The incoherent babble made Hridaynath very sad and he began to weep bitterly. No sooner did the car stop at Sasaram, that friends and well-wishers surrounded it. When my mother got a few moments of privacy, I appeared before her. Her joy knew no bounds and she began to laugh. People were astounded at her abnormal behavior. In the state of extreme happiness, she began to laugh and cry simultaneously. We were meeting after a long period of sixteen years. Her emotional behavior betrayed the intensity of her feelings. She looked at me deeply sighed and said, "you look so different - not at all like my Lallan. My son, your soul is here but your body is a borrowed one. I had been waiting for you and now that you have come, I must not wait any more. It is no use waiting for the Lallan of my memories". Mother called out to my brother Hridaynath and said, "See your brother Lallan has come. Can't you see him? I had been waiting for this moment my last wish has been fulfilled, I am ready to quit and now, that this world". People who sat around her thought, she was behaving erratically. Mother brushed aside everyone's concern and began to speak again in the following vein, "You all must be thinking that I have gone mad. But these are not the ravings of a crazy person. Believe me, Lallan was here in the guise of yogi. Once Baba Gorakhnath had come to me in his bodily frame. This time my son has come to see me as a yogi, who had severed all emotional ties. Take me to Kashi. The holy river is waiting for me". My mother blessed me and I returned to Sohnag.

My mother's karmic journey came to an end. But before embarking upon the astral voyage, she came to me in the astral form and said, "My Son, I am leaving my gross body now. My religious tendencies germinated only after your birth. I could understand the human body and the physical tattvas. When your father got married for the second time, I could not accept the second relationship and so I began to wander in the realm of Shiva. I found Augharh dani as the greatest dani (giver). You are a sanyasi and you have attained the ultimate stage of Shiv tattva. But since I have given birth to you, my fate is linked to yours. If I am born in the Human form again, you must steer my life to the right path. I will be born in a Himalayan village which will be closer to your habitation". With these words she vanished.

In the early hours of the morning, I reached Kashi's funeral ground. Mother's body was lying on the funeral pyre. I was standing in my subtle body and my mother's soul was also standing there. We were watching the funeral rites. My brother lit the funeral pyre and very soon it was engulfed in flames. People began to moan the loss. My mother's soul turned towards its destination. I followed her soul. It went to many Lokas Mandals at great speed. At many stages, she was given a warm welcome. I could recognize many great souls. At a certain place, which was inhabited by women clad in white, the soul became stationary. The women welcomed the new arrival. Flowers, snow peaks and creepers were the distinct features of the place. I could immediately establish contact with the soul. All the women had strange fragrance. This fragrance was not there in my mother and her soul did not have any form. Gradually it created a form, which resembled my mother's former form. There after, she was clothed in white robes. I transmitted the following question to her - 'When will you be born again?" She was unable to answer that question, because at that time, she was about to be taken somewhere. I did not stay there longer because the duration of my samadhi was coming to an end. I returned to my gross form. I was lost in darkness and desolation. This state lasted for three days. Memories of my past, before I became a yogi, continued to haunt me. The journey to Pashupatinath with a group of people was a welcome break.

I met Gurudev Haribaba in the cave. My co-traveler Dhasharath Narain became ready with his camera to take Baba's shots. The presence of Hari Baba created a considerable amount of excitement among the people. This kind of situation was indeed unthinkable. When Baba readily gave them permission to spend the night in this cave, their spirits soared. The cave was divided into three portions. One portion was allotted to the women. And the rest were accommodated in the second portion. Wild trees surrounded the cave. Every one was keen to talk to Baba. Baba served Khichadi to everyone. The taste surpassed best of the delicacies. People ate with apparent relish and gusto. Dashrath narayan was keenly interested in yogis and yoga. So again and again he asked emotional questions. But there were few, whose approach exhibited their crooked intent. They forgot the fact that he was no ordinary Baba and foolishly began to expect miracles from him.

I went in the inner section of the cave to spend some time in his elevated company. I wanted to take up some constructive projects but Baba seemed less inclined. He never appreciated the active involvement of yogis in worldly affairs. According to him society, nation and the universe will always have some problem or the other. Rise and fall, one Jiva killing the other one, only illustrate the law of Nature. Jiva is insatiable. To satiate itself, it will do anything. Man's nature can be compared to the friskiness of a monkey. It is his nature to be on the look out for something. Even his balanced nature cannot stop nature's mayaic manifestations: creation, disintegration and again creation - the games of nature will continue. Man himself is a 'creation'. Till man reaches this stage, he will be vulnerable to all the influences of Maya.

'Selfishness motivates man to perform altruistic acts like charity, ahinsa, nationalism and kindness towards Jiva's. It is Maya, which inspires man to carry out actions of any kind. Maya always

entangles man in her temptations. In this physical environment, it is simply impossible to do things, which are free from Maya.

Man himself is for his 'self' and for others. As long as this relationship exists, he will function like an atma, the body (Prakriti) and the Purush. The inner body and the outer body are interring dependant. This system operates in human life. This system is also applicable to a nation and universe. When a man goes beyond this arrangement, it is his personal achievement. In this manner, Baba tried to convince me. He again said, "This Jagat is the creation of the creator. It is inhabited by countless life forms. We must always do something. But the actions should be 'selfless'. Go ahead and do whatever you want to do, but do not get lost. First try and erase the sanskars".

I went off to sleep at Baba's feet. In the morning, Baba came out of the cave. He stood on the banks of Narayani River and wanted to disappear but I requested him to stay for little more time. He accepted my request. The sun began to peep through the mountains and the whole place was bathed in sunlight. Every one took bath in the Narayani River and then assembled near Hari Baba. Baba gave me the permission to give diksha to Ramdas Dubey. I did as I was told. It was time for Baba to leave but no one was ready to leave the place of bliss. So I came forward to take his leave. He smiled at this and said, 'Sixteen years have elapsed since you renounced the world. All things change with time and they are moving towards viraam. You have bid farewell to your mother. Now you must pay a visit to Sasaram, the land of your birth. If you do not have any attachment, at least you can erase your relationships and sanskars. Baba left via the astral route and we went via road. In this manner, the memorable stay in the sylvan surroundings came to an end.

Sanjay and Hridaynath Singh chalked out my visit to Sasaram. After a long gap of sixteen years, I reached Sasaram. The grand building at G.T. Road still looked impressive. A lot of change had taken place. Modernity had replaced the old fashioned get up of the place. But the roads, the cross roads and the lanes remained the same. Instead of dhoti-clad people, the place was full of the bell-bottoms and other modern dresses. Near the station, I could see some familiar faces grinning with the look of recognition. The roads awakened the memories of my careless youth. I was overwhelmed with nostalgia. My car entered the familiar gate and stopped before my house. A touch of modernity gave it a novel look; otherwise the rest was just the same.

Within minutes, the compound was filled with friends, relatives and well-wishers. Saroj had grown into a fine young man. Krishna too had grown. Some friends looked older and had got grey hair. The entire day was spent in talks of various kinds. In the evening, I was scheduled to leave for Bisnupura. Sanjay took out the rusted Jeep of olden days. The jeep bore the memories of my air force life and the adventurous time in the valley of Kaymoor. My journey to Bisnupura evoked the sweet and sour memories of my school days. The beating, I had got from the headmaster and the punishment from master Bhikhalal was still fresh in my mind. My car came to a halt at Bisnupura. It was night, but the entire village was awake. Life was just the same, only the attitudes had changed. I was received by my father Chandrama Singh. It was a strange meeting. He touched my feet and garlanded me. He then stood aside with folded hands, like anyone else. My eyes scanned the familiar Banyan tree, where I had indulged in mischief. Once again, I was swept by the wave of memories. Long ago, I was weary of my father and this day, the situation was so very different. A father stood before the son, not as a father, but as a disciple. I was the yogi and my father was the disciple. There was no change in him. He looked just the same. My pensive looking father broke his silence thus, "you are my son. Yesterday you were the Air Force Officer and today you are a force but today a great change has over come you. My heart is mahatma. Everything was normal when you were in the Air bursting with intense joy. I salute to the great man, who is in the guise of my son. Today you are a renunciant. A great who can die for humanity is worthy of worship. Flowers

and garlands symbolize the love and the faith of your followers. A yogi does not belong to anyone but all want to repose their faith in him. Such a person does not have a house, because the entire universe is his house. Free from all bonds, he can travel in the entire Universe".
A wondrous smile lingered on my face. My inner being was filled with joy to hear such talks from my father. My father could understand the importance of tyag and the love of mankind. The happiness of my father to see me as a yogi defies description. My life's achievements always filled him with joy and satisfaction. He even knew about my involvement with Lakshmi and my subsequent asceticism. He thought that I made a great sacrifice, when I gave up everything including Lakshmi. In his words, it was a sacrifice of a rare kind. The news of my renunciation thrilled him to the very core of his being. My father was a revolutionary. He left the Royal Air government gave him a trying time, but he did not succumb to force and joined the revolutionary organization. The British their pressure. After independence, he became a political leader. This is just a small glimpse of his personality.

I sat ruminating the past episodes of my life, blissfully unaware of the crowd. Chandra Shekhar's mother lovingly touched my beard and said in the local dialect, "Oh my son, what have you done to yourself? One single sentence conveyed her love for me. The old woman was my friend Chandra Shekhar's mother. As a young boy, I used to romp around her house freely and basked in her indulgence. There was an endless stream of visitors. Some old familiar faces and some new ones. I listened to their talks patiently, which centered on my life in Sasaram. After sometime, I got up and walked over to Bacchan's house. When I reached his doorstep, a big crowd greeted me. Surya Narain was his neighbor. In the hot afternoon, we used to sit in his hall and plan a variety of activities. As a young boy, I did creative writings in this house only. Surya Narain and Bacchan always encouraged me in my creative works. Surya Narain met me with great affection. When the atmosphere became very emotional, I left that place. Before leaving, I gave my blessings to Bacchan's son.

I spent some more time with my father, uncles and friends. The reunion was very touching. From Sasaram, Sanjay and me left for Benaras. It was a memorable and a thought-provoking visit. I stayed there for a couple of days and then proceeded to Lucknow. My friends gave me a warm welcome. The evening of Lucknow still looked beautiful, but its decor had a different touch. My ticket was booked for Haldwani, so I decided to stick to my schedule. I was given a touching send off at the Lucknow station. Ramesh Chandra Verma and Navin received me at the Haldwani station. Life once again began to dwell in the streets of Haldwani. Everyone treated me with great reverence. I rested in Haldwani for a brief spell and then went to Pindari Glacier. A man pauses for a while, after he has attained something. He sees the image of holiness in each and everything. The difference between asatya and satya (truth) vanishes and man begins to realize the external and internal man.

SANKALPIT YOGA

In the struggle to reach the highest pinnacle of karma man, adopts varied tendencies. He is continuously engaged in the attempts to achieve his target. Without assessing his potential, he undertakes different experiments, to realize his goal. Since he is unable to understand his true potential, he always ends up in creating more confusion for himself.

Man's intellect has been active since his emergence. As time went by, the evolution of mind took place. And with the evolution, the awareness, the situations of simple and complex nature came up. Man seems to be forever in the clutches of some problem or the other. When man was first born on this earth, he was satisfied with his lot. But the activity of the brain gave birth to multitudes of problems. Imagination opened a world of endless possibilities. His attention shifted from his basic needs to the world and it's allied problems. Problems of family and sense of duty dawned on him. Along with the social and national issues, the issues of the world began to catch his attention. These problems gave him a lot of stress. The tension rose to the snapping point and the exhausted man wanted to run away from the problems of human life. But he could not run away because hosts of problems stopped him from doing so. Two tendencies were the natural out come of this situation-worldly and spiritual. Man chose the more powerful of the two. Worldliness succeeded in tempting man whereas spiritual phase could not fully spread its empire. And even now, man chooses to be indifferent to his spirituality. He is leading a life, wherein spiritualism does not figure. His progress in the material world is often hampered by his biggest enemy ego. Ego is the root cause of desire, anger, greed, jealousy, enmity and conceit etc. These polluted thoughts have deviated the thoughts of man from his 'self' to less desirable directions. The evolution of his nature is thus obstructed. Due to this reason, nature of man is not able to unfold itself. Science has contributed to the comforts of human life. But since the scientific achievements have become threatening, man is at his wit's end. Science has weakened man physically as well as mentally. At this stage, he seems to be inclining towards spiritualism and he talks of our ancient Rishis.

During the olden days, life was much simpler. The environment was free from pollution of every sort. In such an any action through the power of his Sankalp Shakti. The wars atmosphere, thought was a form of power. Man could perform of Mahabharat and Ramayana are the example of Sankalp Shakti. The war between gods and demons hinged upon Sankalp Shakti. It was a Sankalp of thoughts. But today, thoughts are being translated into tangible forms. The mass production of weapons is a cause of great concern. Today man is exposed to >the dangers of war, not only physically but also mentally.

In the Puranas, there is a reference to the seven Rishis viz, Kashyap, Atri, Bhardwaj, Vishwamitra, Gautam, Jamdagni and Vashisht. Other Rishis, like Marichi and Angiras etc, also figure in the ancient Puranas. The historical authenticity of these issues may be debatable, but they definitely are symbols. Through the medium of yoga, one can see these Rishis. The seven stars are known as the Lokas of the seven Rishis. Dhruva Tara is the loka of legendary bhakta Dhruv. Evidently, these stars bear the names of the Rishis. Marichi represents Bramhand and Kashyap represents a Niharika. The two ends of Kashyap are known as Diti and Aditi. The demons were born from Diti. Gods came from Aditi. The tales from Puranas are the literary interpretation of the formation of Bramhand. Bramha is the Maha Charan (stage) of this formation. Daksha is one of the Charan. Shristi originated in the Daksha Charan. Diti and Aditi are located in opposite directions. Therefore in the Puranic tales, we come across abundant allusions of war between Devs and Danavs.

In the modern world, nature has been ruthlessly plundered in the name of progress. Day by day, the gap between man and nature is increasing. The change in the seasons, hurricanes, earthquakes, landslides and the floods are the result of man's interference in the original layout of Nature. Man wants to create a habitation in the space. Ravan and Meghnath had conceived an entire township in the space. Bhim and Hidamba's son Ghatotkach had also mastered the art of creating mayaic townships. Ahi-Ravans palace was in the depths of ocean. The entire Mahabharat, as also the war between Ram and Ravan, are full of space science. In the realm of thoughts, the need to store weapons was not there. Weapons could be instantly created. They were produced, as required. The earth and the atmosphere were not used as a medium for future destructions.

All modern scientific achievements like creation satellites etc only indicate the prosperity of man. Man will one day succeed in constructing a house in the space. But he is oblivious of his tomorrow. Nature is being ravaged with deliberation. How long can nature take these onslaughts? Man is misusing his capabilities. For his own selfish interest, he is destroying the right of others. When the wronged one's protest against the injustice, the possibility of a war is created. Scientists are over looking the fact, that all the elements of nature are giving signals of revolt. If nature ceases to co-operate, how would the man ever fulfill his dreams? Human nature is active in two forms - one is 'motion' and the other is obstruction. Presently Man is in motion and Nature is obstructing his motion. Both are active in their own ways. Whenever nature had displayed her obstructing mood in the form of vengeance, human history had registered unforgettable incidents.

The destructive face of science is posing a positive threat to the very existence of mankind.. Man is in search of an war or look for peace. It is unfortunate that we look for peace, alternative. He is perplexed as to whether he should opt for only when we have lost everything. Sometimes it so happens, that an atheist becomes a theist and a theist becomes an atheist. Similarly a yogi and bhogi also change their position. But both perform their karma in their own ways. Now science for the good of mankind wants to explore our ancient knowledge. Religion can show the path, which leads to peace. Hence, a lot of emphasis is being laid on the importance of religion.

Man has started turning the dusty pages of our ancient civilization and culture. In search of peace, he is probing all the deeper recesses of religion. Modern science wants to join hands with yogi. Armed with the knowledge of science, man for his own happiness, wants to be inspired towards asceticism. The different forms of yoga have obviously confused man. Every person is keen to know about yoga. But yoga has become a problem and despite the interest, an ordinary man cannot understand its intricacies. Often men, who claim to be yogis, dazzle their gullible followers with their miracles. Many times, hypocrisy in the garb of yoga is befooling the public. Yoga has given freedom of thought. Matured restless atheist and theist the thinking pattern of the world. Yoga has given hope to the all can benefit from yoga. Yet yoga has not been able to change world. But yoga is shrouded in mystery and therefore has become a challenge to science. It is difficult for the rational modern man to accept yoga unquestioningly. Science is man's discovery and yoga is nature's forte. If man cannot unveil the yoga, then even science cannot do it. There is a mystery of definite logic in this statement.

Yoga and Science are on two different platforms. They can be compared to the two opposite banks of a river, which can never meet. Only the rising floods can join the two. Man is like the flowing waters between the two banks. Science wants to move with man, where as yoga moves with nature. In trying to solve the mysteries of yoga, science is getting entangled in it's own confusion. Despite the confusion, man is determined to form a bridge between the two. Yoga is an advanced form of science. Yoga has always considered science as it's compatriot but science has been unable to compromise with this. Yoga dwells on metaphysical plane. Science considers inhaling and exhaling

of breath, as life. Vayu or air according to yoga is only an associate of the body. Science is baffled by the mystery of life and death. Yoga looks upon life and death as a transition and wants to unveil the mystery. Science calls creation as an accidental happening, but yoga thinks that shristi or creation is nature's arrangements and the gift of a Maha Purush. Truth and possibilities are the two contradictory schools of thoughts.

Yoga is a science of it's own kind. The first stage of truth comes up in this science. Yoga begins from the point where physical science gives up. Yoga's sight is limitless. Science only accepts the proven experience. Yoga can unhesitantly talk about a glimpse of nature. It can join the past, present and the future. Sanskar. Prarabdha, sanchay (collection) and bhoga can be invoked by Karma and suffered man. Though they belong to the same species, yet they are so or enjoyed accordingly. A scientist is a man and a yogi is also a different. Their ways of thinking are radically different. But the fusion of their thoughts can create something new.

Vibrations are always present in the space. It is the job of yoga and science to catch these vibrations. With the help of certain formulas, the vibrations can be deciphered. Science can decode the vibrations with words. But one should not forget that word is born from an idea, which gives it it's motion also. In science too, motion is energy. The achievements of science have originated from human brain. The internal vibrations are thoughts. The external vibrations are present in the form of energy. Science has taken the charge of external vibrations, whereas yoga has taken the charge of internal vibrations. There is a churning going in the external ocean of thought vibrations. But the internal is experiencing unification. The flux of thoughts is present in both. External thought's vibrations are materializing whereas the internal thought vibrations are exploring the sukshm. The external has become the symbol of destruction, whereas, peace is the message of the internal. Both have the potential for construction and destruction. The former one is the science of man and the latter is the science of soul. The plethora of physical attainments is the gift of science. Yoga has given us the spiritual wealth. Till date, science and yoga have not been able to form an equation because they want to maintain their individual excellence and sovereignty. Science wants to investigate yoga from it's own set parameters. But Yoga thinks science is still immature and therefore, at this stage, cannot comprehend its intricacies.

Yoga sees with internal eyes. The external eyes are only meant to see the external things and its use is only confined to the Indriyas or sense organs. Some microorganisms and elements of the physical world are so small that science can only see them through microscope. Yoga deals with sukshm, which cannot be seen even by a microscope. Yoga travels from the physical to sukshm and thereafter moves into causal state. The causal form has an existence, but is invisible to human eyes. When a man's heartbeat and brains activity ceases, he is declared dead. But as per yogic science, the person is not dead because the self, who is housed within the man's body, is not dead. The scope of science only covers the circulation of breath, blood and body's temperature. Yoga's scope is broader. Despite the cessation of these physical activities, it can still keep the human body alive. It can also restart all its functions.

Yoga's medium is very subtle and brain is its laboratory. The external body is an apparatus to know the inner world. Sankalp is bhav. The idea concentrated through sankalp is the sutra. Shabda or word is a medium through which an idea is expressed. It unites the internal and external worlds. As per the science, oxygen is necessary for the survival of all living beings. Yoga can maintain life without oxygen. Yoga can help man to survive in any condition. Because of this knowledge, a yogi can travel to any planet without any difficulty. Medical science wants to investigate the yogic feats. Many medical doctors, scientists and heart specialist approached me to permit them to study the human body, when immersed in samadhi. They wanted to carry out observations on my physical

state during samadhi. Many a times, I gave them an opportunity to conduct their observations. A team of heart specialists observed my ECG, blood pressure, heartbeat and EEG, when I was in the process of going in to the state of Samadhi. As long as these tests were alive, they were happy. But the minute these signals disappeared, they declared me dead. This is what happens to man, when he dies. Medical science gives up at this stage. But spiritual science begins to function from this point. Medical science does not have apparatus, which can see beyond this stage. I always reactivated my lifeless body and stunned the medical observers. Therefore, I wish to advise the scientists that if they want to understand yoga, they should mould themselves accordingly. However, the scientists should find out the element, which remains alive even after death and causes the decomposition of the body. Yogi knows about the secret element, which the body receives but does not distribute. If Jiva had distributed that element evenly to all the organs of the body, the body would not have decomposed. A yogi is aware of this activity. I had told the doctors to analyze the yellow substance of the bone, the nerves of the spinal chord and its concentrated yellow substance.
A yogi works strenuously to find an entry into spinal cord. An entry into Sushumna can only give credibility to 'yoga sadhna'. A Yogi cannot obtain mastery over yoga, unless he enters into Sushmna and penetrates the astral elements.

The scientists have to find out, as to what is in the spinal cord. Unless science does some serious research on this subject, it cannot unlock this mystery. After death, this substance travels in the air and finds it's position in the space. A yogi is conversant with all the experiences, because he continuously explores his inner 'self' by blocking the activities of the external 'self'. Science has penetrated the human body through mechanical devices, but has been unable to give information about the inner eyes. Only a yogi knows this and sees through the inner eyes. His thorough knowledge of inner 'self' enables him to do so.

KRIYA YOGA

Sukshm Tatva and Kriya indicate shunya and virat. This indication tells that everything is within me, as also, outside me. Herein lies the basis. I depend on everything and everything depends on me. The spinal cord, which is located in the human body, has the perform potential to external physical functions as well as the functions of the inner world. Yoga begins where science ends. Man with his insatiable quest, can bring the two together. On either side of the spinal cord, there is the flow of negative and positive currents. These are respectively, called - Ida and Pingla? In scientific language, these currents can be called Proton and Neutron. Inside the spinal cord, there is the flow of Sushmna, which is called neutron. Bramha Randhra is situated within Sushmna. When it is activated, one has the awareness of the world enveloped in divine light. Yogis do not waste their energy in aimless activity. Instead, the semantic fuel, responsible for procreation, is pushed upwards to fuse with the concentrated energy. The awakened Kundalini, there upon enters the Sushmna. This released energy can either be constructive or destructive. It's use, solely depends on the yogi. It can bring a change in the nature of the yogi. This changed nature has two facets, viz one is gati or velocity and the other is avarodha or obstruction. The yogi's give additional force to the energy with right emotions and attain their Sankalp. Time and again, they make positive use of this energy, through the medium of words.

Karma yoga, Bhakti yoga, Raj yoga, Kriya yoga, Bhavyoga, Laya yoga, etc are various types which are available to modern man. I have embraced Kriya yoga in the form of 'Sankalpit Yoga'. This art is very ancient and is closely linked to every aspect of Nature. It has left the imprint of its effectiveness over eon s of time. Devi - Devtas, Kinners and Ganas have taken help of sankalpit yoga. The wars of Ramayan and Mahabharat are apt illustrations of Sankalpit yoga. It has been in use, since times immemorial.

When a yogi projects a concentrated thought power to achieve an aim, he is practicing sankalpit yoga. The principal objective of this yoga is to generate awareness for 'self' realization. Kriya yoga can enlighten the path of Bodhi tattva. A keen yoga enthusiast, who wants to explore the spiritual world, should observe two important precautions:

(a) Human love should not be confused with the divine love.
(b) And one should not feign goodness.

In spiritual life, mind and body are forgotten. A man, who succeeds in doing this, can call himself a soul imbued with sankalpit bhav. The divine light and sound enables a man to face all challenges of spiritualism. Moreover, they bring to light, all hidden energies. Through this medium, one can study all waves of mind. In all these yogic kriyas, one should learn to contract oneself', instead of running after 'words'. The yoga education teaches the method to detach one from his body and mind.

Detached from his mind and body, a man is a symbol of religion. The unraveling of his dormant mystery enables him to have the cognition of his past lives. All material achievements of the physical world are created with the help of light and sound. Light and sound play a powerful role in the cognition of the inner 'self', which is in other words, is the matured form of Kriya yoga. In this context, it becomes imperative that a man should first know himself. After assessing his 'self', he can realize the importance of himself as a person and religion. For Dharma, yoga and Kshema are important. The attainment of unattainable is yoga. Preserving the attainment is called Kshema. Both are human karma.

The attainments of physical and spiritual Jagat are contained in both. The three kinds of yoga - Bhakti yoga, Gyan yoga and Karma yoga make this attainment possible.

Mind has infinite tendencies. They can broadly be divided into two categories - Klista (difficult) and Aklista (non difficult). Klista is non beneficial and Aklista is beneficial. Aklista are of five types and they are called 'sthiti' or situations. Chitta is like the waters of an ocean. The waves of rag, love, dwesh, Kaam. and anger, rise in this ocean. Chitta, lured by external attractions, begins to behave accordingly. Consequently, man becomes attached to worldly things. This situation further entangles him in man made problems. He some how manages to compromise with difficult circumstances and eventually falls prey to unnatural qualities. These unnatural qualities take him away from his natural temperament. He crumbles under their pressure. Driven by helplessness, he turns for help to invisible powers. But at that stage, it is too late. Yoga can quieten the mind and help one in to experience indescribable Anand or bliss. In his ignorance, man considers worldliness as end all of life. But Anand rises from within and is beyond Indriyas or senses. Due to raga and dwesh, man is confined to his gross body. He is under constant fear of losing his body. The Kriya Yoga can lift this fear, which covers the Chitta. Kriya Yoga purges the Chitta through 'Sampragyat' samadhi and helps it to move ahead. In this technique, Chitta seeds become red hot like a molten gold and reach the stage of 'sankalpit Yoga' or the stage of Asampragyat samadhi. There upon, Chitta known stage comes to an end and the sanskars disintegrate. This particular Laya stage of

Chitta is acquired through Kriya Yoga. The Chitta dissolves in the keivalya state and enables the man to cognize its dissolution. The chitta's, 'self' dissolving condition is called Prati Prasav ('self' absorbed). It is called Haiya because it has the tyajya (giving up) properties. In the state of avarodh (obstruction), connotes Pralay and dissolves into the Kaaran state. In the Prasankhya Kriya Yoga, the fire of conscience purges, till the Tanu (relaxed stage) is obtained and the seeds of Sanskars become red hot. This experiment is possible, but the result depends on Jaati (category), species, age and 'Bhog.

A human being belongs to the animal category. The duration of a Jivatma stay in a human body is called Aayu or age. The Indriyas related issues are known as bhog and klesh (pain or suffering), which are present in the inert form. The tree grows in the womb of karma of the inert. The three fruit's namely Jaati (category), age and bhog grow on this tree. The vriltis of mind are reflected in the karma. Throughout the human life, karma keeps on getting generated. With the result, mind is forever entangled in the net of vriltis. Since mind is always trying to create or change it's vriltis. The sanskar too reflect these changes. These changes cast a shadow or a screen on the Chitta. These sanskars are treasured in the Chitta for many life times. At the time of death, the dormant sanskar decides the person's category for rebirth. The tree of karma continues to bear fruits till ignorance lasts. Jaati, Aayu, and bhoga come to an end, when the avidya's root is chopped. Once this happens, the taste of sorrow and happiness dies. The Karma is divided into three categories:

(a) Sanchit (stored),
(b) Prarabdha (fate),
(c) Kriyaman (active).

The Karma of many lifetime, which are in the treasure house of sanskars and have not been yet enjoyed are known as Sanchit Karma. Prarabdha relates to some karma, which is born in the form of certain species (Jaati) and are presently active. The collection of new karma /new sanskar, fall in the category of 'Kriyaman'. Due to the tangles of the karmic web, a man is continuously on the move.

According to his Vriltis Jiva commits the act of:

(a) Violence,
(b) Indulgence in pleasures,
(c) Deception,
(d) Lies and Impurities etc.

As a result, the feelings of anger, greed, conceit, fear, attachment emerges and karma continues to grow. Under the influence of these feelings, man takes birth in the corresponding yonis of animal, birds, insects, aquatic creature or creatures of the sky. Man takes birth in these yonis, to fulfill certain objectives, which are for his own benefit. In the theory of evolution, man has been assigned the highest place, but this is not so. Violence and cruelty begins to show their effects on the astral body. In due course of time, the human nature absorbs these qualities permanently. Earlier they were only confined to the senses, but due to continuous indulgence, their effect reaches gyan-Indriyas and sukshm - Indriyas, which turn a man into an animal. Despite being in human yoni, his animal vriltis do not leave him. His animal like behavior is reminiscent of his particular animal yoni. His sanskars are also formed according to his verities. Unless an elevated Maha Purush frees him, he is deemed to be entangled forever, in this Karma. Karma has a tenacious hold on human sanskars. It is therefore important to understand karma gati, karma's nature and the forbidden karma. On the basis of this knowledge, the Chitta can be cleansed.

The change in thoughts can bring a change in the personality of a man. The changed personality can usher a change in the nation. Yoga is the only medium, which can bring changes in the thought of mankind. It can remove all the obstacles and bring in peace. Yoga suggests a way of life, which is simple, comprehensive and potent. Religion is an arrangement, which moulds civilization and culture. Civilization and culture play a significant role in the formation of character. Yoga teaches the right mode of action, it's arrangement and it's effectiveness. Yoga can alleviate painful thoughts and restlessness. The present day yoga is far removed from its intrinsic form. Different physical exercises are falsely projected as yoga and anyone with the slightest knowledge claims, to be a yoga teacher. In the name of Yoga, the seekers are being given rubbish. Such yoga has caused enough damage and suffering to the aspirants. The so-called yoga of today is the distorted version of the original yoga. It has been converted into a money minting machine. In the west, it is fast becoming a household name.

Our great sages have opened many paths of spiritualism for the use of mankind. Yoga is like a pre-cooked meal, which can be consumed by human being. Alas, man is so lethargic that despite this ready offer, is unable to benefit from it. How can such a man do any good to the world? Nature has placed before man the sansar as well as yoga. Even while enjoying his life, man can achieve the benefits of yoga. Yoga always takes the incumbent from physical world to the sukshm. The Param Anand that one gets from Yoga is far superior to all the pleasures of the world.

Yoga has originated from Hiranya Garbh. It is attached to human since the embryonic days. Aasan is not yoga; it is only a manifestation of its external activity. This external exercise keeps the body healthy. Many enthusiastic learners wrongly call these exercises, as yoga. Yogas of this kind are many. Bodhi tattva can be attained only through the true form of yoga. Yoga is attached in Bhakti, Gyan, Raj, Kriya and Sankalp yogas.

Bhakti yoga, Gyan yoga, Raj yoga, Kriya yoga and Sankalpit yoga - are different roads leading to the ultimate goal. These disciplines have been converted into institutions and many a sects have

come in to being, like Vedanti, Shaiv, Shakti, Vamachari, Sanyasi, Udasin, Nath, Buddhist, Christian, Muslims, Jain, and etc. Yoga decided to retire to the caves. In some form or the other, yoga is related to all orders e.g. Nath Sapradaya had Hathyoga as the main stay. Even today all religions give importance to yoga.

Yoga deals with Soul and brings about 'self' realization. It is linked with the external as well as internal. It is an exercise of mind body and senses. Yoga is the sole medium through which, human mind can be controlled. With the help of Ashtanga Yoga, the external vriltis can be conquered. Yama, Niyam, Aasan, Pranayam and Pratyahar help in the attainment of:

(a) Internal Dharana (attitude),
(b) Dyan (meditation),
(c) Samadhi.

Thereafter, the vrittis of Chitta come to an end. As a result, Chitta leads man towards vitark (away from logic), anand and asmita. Further it helps in the enrichment of vivek. This, in a nutshell is Kriya Yoga.

Kriya yoga can help those people who are unable to:

(a) Sever the ties of worldliness,
(b) Practice yogic exercise,
(c) Give importance to asceticism.

It is an exercise, which teaches a man to tackle the different stages and progress. The Yama also comes within this. Through Kriya Yoga, vitark and sthul gain concentration. The chitta begins to hover over issues related to sukshm. The Ego lies dormant. The Chitta is full of Anand and is enveloped in inner light. Vivek is activated and the difference between samadhi is obtained after the removal of all these. The Atma and Chitta can be comprehended. The 'Asampragyat' culmination of Kriya Yoga is in the Asampragyat samadhi.

Dhyan, dharna and samadhi are the internal means of a society. Nirbeej is samadhi's external resource. Moksha, Mukti and bondage are the traits of the inner 'self' and the man is the 'Drishta' or the distant observer of these three. Man goes through all the three stages. We can thus deduce that in the past, man's life must have been full of klesh or sufferings. Later on, he must have resorted to Kriya yoga to seek liberation from these kleshas. Kriya yoga should be consistently practiced. If a man leaves it midway, he falls into the same trap. But those Sadhaks, who have attained Asampragyat Samadhi, do not have this relapse.

Videh is the natural state of yogis, which is obtained through yoga only. During the practice of Kriya Yoga, the sadhak penetrates the image, which he has visualized during the upasana. But in the sankalpit yoga, the sadhak does not give importance to the origin and destruction of the world, because these are the causes of worldly bondage. Through sankalpit yoga. He attains Asampragyat samadhi, which in turn immerses him in Bramha. The worldly bondage represents three kinds of obstructions:

(a) Vaicharic (Pertaining to thoughts),
(b) Dakshinika (pertaining to Dakshina),
(c) Prakriti.

They are also known as Vaicharic, Moksha, Dakshinika Moksha and natural Moksha. To attain Vaicharic Moksha, one has to give up attachment with the physical and desires which are predominantly Tamas. In the Dakshinika Moksha, Sukshm issues are given up to achieve nishkam bhav through satva acts. The joy in nature, which is far removed from asmita, brings about the cognition of chitta. Kriya yoga begets concentration, which helps in the awareness of chitta Vivek, and gyan.

During the days of Mahabharat, Kriya Yoga was used effectively. As time went by, the interest in Kriya yoga began to diminish. But today, Kriya Yoga has once again become popular. We owe the revival of Kriya yoga to Swami Yoganandji. He received the knowledge of kriya yoga from his guru Sri Yuketeshwar swami. Lahiri Mahashaya had handed over this yogic science to Sri Yuketeshwar Swami. Mahavtar Baba is behind the propagation of Kriya yoga through Lahiri Mahashaya, Yukteshwar Swami and Yoganandji.

The ancient times, sage Patanjali has given due attention to Kriya Yoga in his yog sutras. He has called Kriya yoga as tapas sadhna and 'Ishwar Pranidhan'. In Kriya Yoga, all the worries cease and the mind becomes focused. The effect of Kriya yoga occurs with great speed. Any man can achieve meditative state, within thirty seconds to three minutes. Thereafter, he can effectively control his mind. I have tried to explore most of the kriyas of yoga. I have done an in-depth study of Patanjali teachings. I have the theoretical and practical knowledge of Hathyoga. Maharishi Patanjali yoga demands strict discipline. But his procedures are not at all complicated. In a simple and easy way, any man can detach himself from the physical world and obtain the knowledge of the sukshm.

Through the Yama/ Niyam and other steps, Patanjali has shown, as to how a man can obstruct the vriltis of his chitta and realize his 'self', investigate the Chakras of body and thereby awaken physical, astral and causal potential. He can also acquire all Siddhis. Baba Gorakhnath has delineated his procedure in a different, but effective manner and has propounded many new methods. He has made use of Hathyoga to unwind the body, open one of the doors of the body to find entry, cognize the sukshm through the gross body and thereafter explore the entire cosmos. There are plenty of methods, which have been invented by different people. But none of these are original. I owe my success to Baba Gorakhnath's methods. The medium of all yoga is the human body. The union of external and internal kriya is called yoga. Yoga unites the external man with the internal man. It takes man, from the physical to astral, adds subtle velocity to the materialized thoughts and propels the sukshm to the causal. I have come across many mahatmas who practice different yogic techniques. I accepted their diverse yogic approaches without any questions.

Whatever I had received from my masters was enough for me. My self - confidence and firm determination always helped me. The Himalaya has played the role of a teacher and philosopher. I closely observed nature and learnt from it. But when I came out of my cloister and mingled with the world, I found yoga in a different light. I have toured foreign countries and wherever I went, I found man was curious to know and to conquer things which are powerful and effective. All over the world, human nature is the same. Human beings want to attain even the most impossible and unnatural things.

Actually yoga is very useful and beneficial to human kind. Yoga evokes the difference between human body and soul. Through the knowledge of soul, a man can have the cognition of the entire cosmos. After realizing his 'self, man can understand his true potential. The tangible reality of gunas can only be perceived through the way of yoga. This situation can be defined as bhoga. Yoga helps in the cognition of chitta. The restlessness of chitta can be controlled by yoga. One who is devoid of all desires is neither interested in amassing wealth nor in religion. A man without desire is neither a

bhogi nor a yogi. Tapas, sadhna, daan, research, karma and yagya etc are all motivated by Kaam or the powerful desire. A man can never be without any desires. Desire is at the very bottom of human existence. I have divided desire in dharma and arth. Dharma and arth have originated from a desire. Desire has caused many upheavals in human lives. In both the situations, I have found man to be agitated.

Anger and Ego have always stimulated the tree of desire. Desire can be like to a container, which waters the plants. I have observed desire in the thoughts and the feelings of man. Everywhere, the tree of desire is the same. It affects yogi and bhogi alike. This is an ambivalent situation because, on one hand a yogi preaches detachment and on the other he himself is having desire. But the desire of yogi should not be confused with the desire of mundane things. Yogi's desire is in a dissolved state. It is like the river, which mingles in the ocean. I have been trying to analyze this aspect in a yogi. My observations have revealed that a yogi is also victim of desire, due to which he can be angry.

Just as a dust covers a mirror and affects it's efficacy, similarly the fire of Kaam shrouds the gyan of a yogi. Kaam has acted as the Merudand or the spinal cord of shristi. There is Kaam in the communion of Prakriti and Purush. The disintegrated atom is rejuvenated through the powerful effect of Kaam. I found desire active in every thing in some form or the other. The atoms of Kaam are active in laya and vilaya. Kaam has played an intense role in copulations, pleasures of the senses, attraction and rati-kriya (Inter course). Life seems to be a lie without desire.

The distorted interpretation of Kaam has plunged the whole universe in decadence. A Kaam controlled by Dharma could have redeemed any society. But alas, this Dharma laced with Kaam has done irreparable damage. The definition of Kaam under went a change. Prem or love lost it's sanctity and has been confused with the physical love. Through the medium of will, gyan and kriya, Kaam gives it's contribution in the realization of 'self', as also, the knowledge about the creation and destruction of shristi. It is in an upward motion in Pralay and it's downward motion causes srijan (creation). The three fold Gunas are always helpful in 'creation'.

I was disturbed to see the distorted form of Kaam both in, Bhog and Yog. In Bhog the role of Kaam is understandable, but in yoga it's distorted presence is highly mortifying. Instead of ascending man to a higher plane, it has caused his downfall. The true function of Yoga is to make a man sound in his mind as well as in body. It has an ennobling effect on the thought processes of man. It delivers man from Kaam and merges his soul in Paratatva. A man who has balanced thoughts, confidence, controlled mind and is detached from Kaam. His gati is upward. Such a man dwells in the realm of supreme bliss. Nothing disturbs a man, who is acquainted with truth. He is cognizant of Maha-Tatva and Para tattvas. He can dissolve from the physical into the astral state and from the astral into the causal state. He can return to his physical state by following the reverse order. Therefore, this beautiful world is of no use to him. He is merely an observer of the animate and inanimate world.

His mental make up is reflected in his thoughts. The race of thoughts has the power to influence other thoughts. Sometimes when alike thoughts meet, a significant change occurs. Inside man, there is a continuous flow of thoughts. The flux of thoughts is also present in space. In both the thought, vibrations are flowing in the form of plus (+) and minus (-) vibrations. When they flow in opposite directions, a lot social anarchy is the result. And when they form an equation, peace and composure reigns. Anand is the result of this formation. The internal and external thoughts cast an effect, which is akin to trigonometry and geometry. When the thoughts are attracted toward comprehensiveness, they flow vibrations they form the pattern of 4 x 4 = 16. The polluted in the pattern of 2x2 = 4. But when they fuse with destructive ennui of today is due to the fusion of destruction vibration. I have

come across deceit and corruption everywhere. Even yoga has become the victim of the forces of corruption. Some unscrupulous and immoral people have corrupted the yoga by commercializing it. All things have become commercial. A nation where the leader, yogi and God are for sale has no future. We have to cleanse our minds and rise above this pollution.

Yoga can usher in quietitude to bring an order in a nation, where all things are falling apart. A quiet mind can free itself from difficult obstacles and lead a controlled life, which will have a benign influence on everyone and every thing. When all men of a nation will be free from unhealthy thoughts, the nation will rejuvenate and prosper. In the present age, yoga is available to man in different forms. A lot of literature has been written on yoga and numerous institutions of yoga have mushroomed. Yogis and saints are touring the world and propagating the concept of yoga.
But man alone knows, what he is gaining from all this because yoga, is a matter of personal experience. One kriya can have different effect on different people. Irrespective of this, modern yoga is in a state of hysteria. Pseudo Yogi's are misusing yoga and indulging in acts, which they had long ago forsaken. Yoga is gradually turning into a money making machine. The restlessness of man denotes that he is not following the real yoga. Had he been on the right path, man everywhere. would have been peaceful and there would have been harmony. If you are practicing yoga, you must first identify its type. You must know whether it's a physical yoga, mansik yoga or atmya yoga (the yoga of the soul). If you are only confined to it's physical aspect, then only asan, Yama, Niyam are sufficient to keep the body fit. It might surprise you that you have been doing the physical yoga since birth. All the asans have been designed by the nature. All the asans resemble some posture related to a man, the animal or a bird. Since man does not follow the rules of nature, he becomes prey to a variety of diseases. But yoga can rectify these ailments.

The prevalent yoga lays stress on physical exercise. Many Yoga institutions of the world are engaged, merely in teaching asanas, which have curative effects. Peace is not emphasized in these institutes because the teachers themselves need to understand its significance. But a healthy body is important. A healthy and disease free body is necessary to take one towards 'self' realization. Kriya Yoga is related to physical, mental and spiritual well being of a man.

In mental yoga, one has to detach oneself from the physical. Only this detachment can quieten the mind. The outward detachment can cause the fusion of the inward. Inner fusion begets peace. Human mind is always active. It expresses, inspires and gives directions for actions. Gyanendriyas and Karmendriyas are the tools for action. Sanskars are linked to mind and are based in imagination, thoughts and pensiveness. These later on assume the resemblance of karma and get jointed to karma. Bhog is attached to the fruit and bhogta is related. to bhoga. There upon Karma sinks in Prarabdha and sanskars, some are left in the form of legacy. And some of them are active in the present. What happens to rest of them is a riddle, though there are many speculations.

In this way mind is caught in a Karmic web. There is always a tussle between the inner man and outer man Both of them want to establish their predomination. If the thoughts match the relationship between the two the relationship is even. If the thoughts do not match, the relationship is bound to be uneven. In yoga, there are many techniques, which can calm the restless human mind. Bhastrika Pranayam and Urdhwa Jalandhar can help in tranquilizing the human mind. A man can, there after, absorb himself in ananda. The experiences of this ananda are beyond compare. This is only a fraction of the real yoga. Thereafter, the sadhak can accelerate the thoughts of his choice to fill up the void and delve in the resultant experience.

The second stage is the spiritual yoga. In the spiritual yoga the Sadhaka goes into samadhi and cognizes his 'self'. Physical yoga energizes the body and keeps it healthy. It is a warm up exercise

for the body. This warm up exercise tones up the body temperature, makes it even and eliminates any chances of danger to the body during inward journey. Mind stabilizes itself and the union of the internal and external takes place. The next step changes the thoughts into feelings and transports the sadhak inwards. The Jiva absorbed in atman can realize Parmatma. In this way, he realizes the importance of 'self' and cosmos.

Hence, we can say that yoga succeeds in doing its job perfectly well. It unites the atma with Parmatma and transfers it from that physical to astral state. The cosmic consciousness is thus achieved. In this state, the will becomes so powerul that speed and even death can be ordered at will. All these are the activities of human body. But a lot o practice is required to attain this stage.

All the activities of man pertain to nature. Unnatural acts result in diseases, which snatch away the mental and physical happiness. A man who is happy physically, mentally and spiritually has found some meaning of his incarnation.

Lord Krishna's successes in all spheres were mainly due to Kriya Yoga. Krishna was adept in Kriya yoga. All his mayaic activities illustrate his mastery of kriya yoga. Through kriya yoga, a man can obtain the state of Sankalpit yoga. Sankalpit yoga can be used as a powerful weapon. The sudden appearance and disappearance is possible through Kriya Yoga only. Thousands of years in samadhi and creation of multiple bodies are all the marvel of kriya yoga.

Kriya yoga is a science, which enables man to have an immediate control over his thought process. Since yoga is used so commonly, it's the worth has deteriorated. So-called yoga teachers are available easily. It is unfortunate that they erroneously call themselves yogis. But there are very few, who claim to have knowledge of kriya yoga. Kriya Yoga follows technique has been designed for it. God himself, who is a certain formula and it has a specific definition. A special technique has been designed for it. God himself, who is everywhere, has propounded it. It is still safe with us. The great saints who understand the precious technique, hand over this technique to society through the medium of a chosen yogi.

Till now no authentic information about this has been written in a book form. For decades, I have been touring India. I am surprised to find people taking interest in kriya yoga. Many a times, I have asked Mahavtar Baba for a solution to this problem. Every time, he brushed it aside laughingly. One day I put to him my proposal of launching a crusade for universal peace. He again laughed and said," Let time be ripe'. So I gave up all my activities and returned to the Himalaya. In due course, sequence of events again pushed me towards society. Seeing my dilemma, Mahavtar baba smiled and said, "Go ahead. My blessings are with you". I was good at writing poems, plays and novels. But for many decades, my pen could not produce any creative writing. I wanted to express something in writing but my pen always refused to move. I could not understand the reason behind for this. I wanted to share my Himalayan experiences and write about Kriya yoga. Once as I sat on the banks of Saryu in Bageshwar, I picked up the pen and it began to write spontaneously. I wrote two books titled:

(a) Himalaya - My life companion
(b) Mathuradas Baba was Jawaharlal Nehru.

But I could not introduce these books to the world because Baba himself consigned the manuscripts to flames. And since then, I have been waiting for the day, when I will be able to share the experiences of my Himalayan abode. Finally with the blessings of the great souls, I am offering my experiences to you.

Kriya yoga is a rare science and people who practice Kriya yoga are also rare. They enjoy the special protection of the elevated sages of the Himalayas. A man who is shrewd, deceitful and 'selfish, can never avail of this unique technique. Whenever the need arises, the Himalaya sends it's representative to fulfill this need. The colossal misuse of sankalpit yoga caused havoc in the war of Mahabharat. Kriya yoga had reached the common people. With the result, common people had acquired miraculous powers. Lord Krishna was destroyed because of Kriya yoga. The destruction of rebellious Yadavs was perpetrated by Kriya yoga. Personal enmities brought about their destruction. After Mahabharat, Kriya yoga went into oblivion. It has been brought out after a lapse of five thousand years. Today man wants to embrace everything without any delay. But he has over looked the fact that he cannot achieve anything in a hurry.

Kriya yoga is in the safe custody of the great souls of Himalayas. Man should be grateful to the Himalayas for giving protection to the custodians of the ancient science. Shardwan initiated Lord Krishna into Kriya Yoga. Later on, Angiras Rishi also gave Lord Krishna lessons on Kriya Yoga. Bhagwan Bhaskar gave the diksha of Kriya Yoga to Vivsvan. Manu learnt the technique from Vivswan and handed it over Ishwaku. Shardwan received it from Ishwaku. It remained in oblivion for a long time till Parshuram revived it. Dronacharya received it from Parshuram. Ashwatthama learnt the rare art from Dronacharya. Kripi and Kripacharya received it from Shardwan. Later on, Kripi came to be known as Shanti ma. I was initiated into Kriya yoga by Kripacharya ji.

The Puranic history of Kriya yoga runs thus. Lord Shankar first gave this art to Parvati. He also initiated Ravan and Markandeya into Kriya. Ravan misused it and was consequently destroyed. Lord Rama learnt Kriya yoga from Guru Vashist. Bhishma Pitamah and the other characters of Mahabharat were also aware of Kriya Yoga. Kriya Yoga is a science of the Laya and vilaya (harmony and disintegration) of thoughts or the upward and downward motion of thoughts. It helps man in the cognition of Sankalpit Yoga. Through the mastery of sankalpit yoga, man can lead a life as per his own will. But a slight misuse of the power can be extremely disastrous.

It reveals the Purush, who is lodged in the inner most niche of a human body. A man can attain a lot from the practice of Kriya Yoga. But in all diverse attainments, he sees the reflection of one form. No one can ever claim to know the total truth of Kriya Yoga. Nevertheless, this yoga is a part of a great science. Its many branches are spread all over the world. Sadhaks have devised many sutras, which help in the revelation of 'self' and 'self' developments. The discovery of metaphysical plane is possible through the sutras. One has to be worthy to receive the knowledge of Maha Vigyan or the great science. Therefore very few branches are available. Only a reference to the significance, of rest of the branches is made. Most of the techniques are kept secret. Kriya yoga is also a secret science. One has to prove one's worthiness to receive the knowledge of this great science. Only then the Rishis and Munis will teach the worthy person the nuances of the intricate science.

In Kriya Yoga, thoughts are concentrated on the energy located in the navel centre. Thoughts are very effective in breaking the ties with the external world. After controlling the mind with Bhastrika Pranayam, take a deep breath through the nostrils and gradually release it in all veins till it reaches the naval centre with an impact. This procedure is repeated many times. With the result both Vayu (Apan & Pran), which are active in astral form, fuse at this point. Kumbhak technique can retain the impact. The fusion of two generates a strange change in the in the human body. The Vayu starts functioning as per the state of the inner 'self'. There upon the entire 'self' is radiated. All the Pran Vayu harmonize and begin to function in togetherness. Their function is in conformance with the thoughts. Their speed is according to the sankalpit yoga of the Sadhak. Now the Vayu wants to go within. When it is confined to the physical nerves, it frees the mind from all restlessness and infuses

coolness in the mind in the region of the navel and it's external speed flows inside. Wherever it stops, it spreads its coolness and neutralizes the remaining areas. At this point, the sadhak unlocks the door of Sushmna and for this he has to force the flux of Vayu upwards.

He forces the Apan Vayu to the Kanth koop' (throat cavity) repeatedly. There after, he releases the Kundalini into the spinal cord. The minute energy begins to flow in the Sushmna; the sadhak arrests it at various points with the help of Bandh and Mudras. Thus he gives the flow a rest and derives experiences from this exercise. The instant the Sadhak gets absorbed in his divinity, he begins to experience divine sparks. This world enveloped in yellow light is the gift of spiritual attainments. When the sadhak enters into this world, he comes very close to the ultimate goal. He attains mastery over his will through a continuous practice of this technique. Subsequently, he achieves excellence in controlling his thoughts and thus, he obtains the stage of Sankalpit Yoga. With the power of his thought vibrations, he can change the impossible into possible. He can arrests the race of his thoughts, bodily function and enter into samadhi. According to his own will, he can come and go. He can easily enter the bodily mansion and seek exit willfully.

In order to make kriya yoga comprehensive, I have divided it into seven steps. Though Asans do not have much significance in yoga, yet I feel it is necessary to do some asana. The asans keep the body healthy. A healthy body inspires the sadhak to go ahead with his yoga. Aasan, Mudra and Bandh are parts of yoga. With the help of these three, one can keep his body healthy and travel to any loka.

Hence, warming up is very necessary before starting the technique of Kriya yoga. One has to do certain Aasan to warm up the body. While doing the asans, one has to bear in mind that, like in Ashtang yoga each joint should feel the pressure. FIrst in the standing position, you must stretch your hands in front of you. Then close and open your fist. This Kriya has to be repeated at least five times. Turn around the pouch and stretch it for at least four of five times. Next spread your hands and fold them till the elbows. Raise them till they touch the shoulders. This should be again done for 5 times. Swing the loosened hand from left to right. Release your breath and take rest. Spread your legs a little while standing and take your hands upward and gradually bend forward to take them between the toes. Rise and stand erect. Put your hands on your thighs and bend backwards. Repeat it for five times. Shirsh-asaan should be the next step.

In the sitting position Mool Bandh, Uddiyan Bandh and Hasta pada Aguntha-asana should be carried out. This exercise should be first undertaken on one foot and then on both the feet.
The body is thus warmed up through the medium of following Asanas:

(1) Konasana,
(2) Hastapadasana,
(3) Matayasana,
(4) Sarwangasana,
(5) Uthit Merudand Asana,
(6) Janu Shirasan,
(7) Dwipakrasan.

Apan Vayu should be pushed upward with the means of Shakti chalini Mudra, Ashwini Mudra or Dhauli kriya. Further, it should be plugged by Uddiyan Bandh. Next use Urdhwa Jalandhar and settle down in meditation.

In order to achieve success, these steps should be followed faithfully. There are many asana, but I have enumerated only those, which are necessary to keep the body healthy. The internal yoga

techniques should never be undertaken without the warming up exercise. A pure and clean environment is also a must. Mool Bandh Uddiyan Bandh, Jalandhar Bandh Maha-bandha are used to influence all portions of the body. No asana and Pranayam should be practiced without Moolbandh and Uddiyan Bandh These help effectively in all the Mudras.

I have often heard that those who do Asan, Mudra and Bandh, often suffer from stomach ailments, blood pressure and throat problems. Due to the lack of right guidance, these people have become victim of these ailments. If yoga can be beneficial, it can be extremely injurious to human body. Asana, Mudras and Bandhas play an effective role in yoga. They keep the body healthy. Without these, success in yoga is impossible. The Mudras and Bandhas help the awakening of Kundalini, the monitoring of Sushmna, the fusion of Pran and Apan and the upward force for the Apan. I would advise yoga enthusiasts to learn yoga from such ashram, where it is taught scientifically. Due to cheap publicity, yoga has become very common. But the teachings given in the unauthorized so carelessly. institutes can be dangerous. Human body should not be treated.

Kriya yoga can be thus summarized - The sadhak should sit still after the warming up exercise. The surroundings should also be quiet. Try and concentrate. If you have already done Aasan, Mudra and Bandhas, the state of your mind will be tranquil. If this state is not there, then you must first exhale the breath through Bhastrika Pranayam. Puran Pranayam followed by Urdhwa Pranayam should be undertaken. Urdhwa Pranayam means Ashwini Mudra and Shakti Chalini Mudra. With the help of Urdhwa Pranayam and Uddiyan Bandh Apan Vayu should be forced upward. The three bandhs should be used to arrest it. There after turn your head left to right and from right to left in a semi circle. From the centre turn your head in full circle your eyes should be closed all the while. Gradually pull the Apan Vayu through Kanth Koop (throat cavity) and bloc it with Urdhwa Jalandhar. Your entire body will experience the feeling of supreme Anand. The entire Jagat will appear to be yours and the controller of Jagat will descend in you. This bliss becomes an addiction, which no one wants to give up.

During this Kriya, the sadhak should carefully maintain the balance of the body. The direction of thoughts also should not change. Urdhwa Jalandhar should be flawless. In the Chakrasan body should not move. These precautions should be adhered to seriously. This is the six-step technique. I am not writing about the seventh step - because that is kriya yoga's secret. If this secret is out, clever man will misuse it, hence the secrecy.

The practical aspect of kriya yoga has many paths, which can contribute to the development of human consciousness. The chief objective of kriya yoga is to instill in man the all encompassing love for mankind, as also to change the thoughts of man, so that it can become a source of inspiration to the world. Yoga has the capacity to become the Guru of the universe.

Sankalpit yoga can change the course of those probable events, which can destroy mankind. The great sages, on the basis of the of the power of Sankalpit yoga, have decided to stall the of use destructive power. Either they will stall these experiments or destroy their explosive capacity. The Himalaya is therefore quiet and unperturbed. Man can do anything. At the end of it, the will of God will prevail.

GLOSSARY

Aasan - The seat for meditation
Advait - Monastic concept of the cosmos
Agam Agochar - Infinite, unknowable
Ahuti - An offering made to the sacred fire
Alakh - Niranjan - The Lord is supreme
Akhand Jyoti - A holy flame which is kept burning continuously during any ritual
Akhara - A religious body of a group of Sadhus following a particular system
Apan Vayu - One of the five energies in the human body. It rules the excretory principle in the human Pinda
Asmita - Pride, Ego
Astral - The subtle state
Atma - Soul Element
Atmamay - The one who has constant awareness of the soul element
Augharh - A sect in which the practitioner achieves higher states through sex
Baggi - A horse drawn carriage used by rich when the mechanized transport was not there
Bagh - Tiger
Bandhas - The yogic locks used during spiritual practices
Bhoj Patra - Papyrus leaves used as paper in the past ages Bodhi Tattva - Subtle intellect
Bodhi Tree - The tree under which Lord Buddha got enlightenment
Bramhand - The entire cosmos
Brahmamaya - The one who immersed in absolute
Chakras - The energy points between the subtle and physical bodies
Chimta - A long twin forked forceps. Used by yogis to manage the fire of Dhuni
Dand - A staff or a stick
Dev - Divine Gods
Dev-dasi - A female in service of the Lord. They are forbidden to marry
Devi - Godess
Dhuni - A fire lit by ascetics for heat and spiritual purpose. The yogis keep this fire alive
Drashta - The one who sees as a distant seer
Drasht - The one, which is seen
Dvait - The dualistic concept of the cosmos
Gana - A Demigod
Gandharva - A class of beings at subtle level
Garud - A mythological bird in service of Lakshmi, the goddess of wealth
Havan - Also called Yagya. It is a fire ritual done for a specific purpose
Him Sarover - A frozen Lake
Ishwar - God or the ultimate reality
Ida - The subtle nerve, also called the moon channel in the human body
Jagat - Universe
Jap - Recitation of a Mantra
Jholi - A cloth bag to keep things
Jiva - The animate living forms
Jiva - Jagat the three-dimensional manifested world Jivatma. Part of Atma, which uses the human body as an instrument during an incarnation
Kaam - Desire of any type. Mostly refers to sexual desire
Kalpataru - The subtle concept of a tree, which can fulfill all desires
Karma - All actions done by a human being - good or bad

Karma Yogi - A person who is always doing the right karma
Kand - Generally describes an edible root
Kinners - Beings at subtle level
Khappar - The eating bowl of a renunciant
Koel - Cuckoo
Kopin - A small piece of cloth covering the midriff of a Yogi
Kundals - Thick ear rings worn by yogis of 'Nath sect
Kalakriti - A work of art
Macro - Gross level as can be seen - The manifested world
Mahatma - A general expression for a holy persön
Mandali - A group of people, generally a religious group
Maha Sarasvati - Goddess of Knowledge
Maha lakshmi - Goddess of wealth
Maha Purush - A highly evolved being beyond life and death.
Mashan - A sprit belonging to lower most realms. These mostly live in cremation grounds
Mathadheesh - The head of a Hindu monastery
Ma Kali - The Goddess of creation, as also destruction
Maya - Illusion
Mamta - Mother's love
Mela - A religious fair
Minar - A Tower
Micro - Subtle world, which cannot be seen with physical eyes
Mayaic - An object created as an illusion
Moksh - Liberation from the eternal cycle of life and death
Muni - A renunciant
Mukti - Liberation
Mutth - Lamasery
Niharika - Galaxy
Nityananda - The ever-blissful state
Omkar - A way of salutation by disciple to his Guru
Panch Bhoot - Five basic building blocks of the entire manifested world. These are Earth, Air, Water, Fire and Space (Ether)
Param - The ultimate
Paramatmamaya - The one who is immersed in the Lord
Parikrama - To go round a person or a thing as a mark of respect
Peer - An expression for the teacher by those on the left path
Pinda - The human body system including the subtle bodies
Pingla - Subtle nerve controlling the sun aspect in the human
Prarabdha - The blue print of destiny driven by Karma
Pran Vayu - The nurturing principle of Human
Pinda Pujari - A priest doing ritualistic worship at a temple
Purush - The positive aspect of the dualistic nature
Prakriti - Negative (Dormant) aspect
Rekha - Name given to Cessation or Death in this book
Rudraksh - A fruit from a holy tree. Its beads are used for making a rosary
Sadguru - A realized Master
Sadhak - A male practicing spiritual austerities
Sadhvi - A female ascetic
Sanskar - The accumulated tendencies of the past incarnations
Sankalp Shakti - The reso-will

Samadhi - The hyper state in which the astral is separated from the physical body with full awareness of doing so
Sattvik - Pure or holy
Sarasvati Pradesh - An existence at subtle level
Shakti - Kundalini force - the driving force for the entire universe. Also called the Serpent Power
Shav - A lifeless body
Shivling - Represents Lord Shiva, also the (+) and (-) principles of the manifested world
Shlokas - Scriptural verses
Shramdaan - Voluntary labour done for a philanthropic cause
Shivratri - The holy night of Shiva, falls on a lunar dark night
Skand Puran - An ancient religious text
Srishti - The manifested cosmos
Sukshm - Subtle
Sushmna - The central subtle nerve in the spinal column. Its closest definition in human anatomy is said to be 'Vagus Nerve'
Tanday - The dance of Shiva, when he is angry
Tanmatras - Subtle energy points in subtle anatomy of a human being
Tantrik - The one who carries out inferior practices for material gains
Taposthali - The place where one has carried our austerities
Tatva - General expression for any of the building block in the manifested world
Tika - A holy mark placed on the forehead
Trinetra - Three eyes of Shiva. Two are physical and the third is subtle
Tripur sundry - A form of Divine Mother
Trishul - Trident
Tapasya - Spiritual austerity
Tapasvi -The one who does Tapasya
Upasana - Meditation and other spiritual activities
Vairagya - The desire to renounce worldly activities
Vritties - Inherent tendencies - the accumulated effect of the past incarnations
Vamachar - The left sided path followed generally by Aghories
Vasna - Lust
Viram - Cessation or death
Vishal - Very big
Vidhas - Law of nature
Vikalp - Alternative
Yoga - Union of two things
Yaksh and Yakshini - Beings existing at a subtle level
Yagya - A fire ritual to achieve a specific aim
Yogiraj - The best amongst the yogis